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THE ROSTRUM.

From the Weekly Discourse.

IS THERE A NEW SCIENCE?

Discourse Delivered by Mrs. Cora L. V. Richmond at Chicago, Sunday, January 5, 1890.

"There is nothing new under the sun."

"Behold I make all things new."

The paradox in these two sentences is only seeming; that which is eternal cannot be new nor old; that which is transient may ever be renewed. The proposition of a principle is unchanged, but form is forever changing.

In the light of past ages we find that all forms of truth have their expressions in propositions that sometimes may be embodied again. Mathematics, the primal science of the world, never changes its basis, only the outworking of it. The same is true with every ultimate science. If the ultimate proposition of ethical life is science, then it has never yet been found. But if it belongs to another realm, if it belongs to that which, though manifested, has never been formulated, then the moral propositions in their basis remain the same, and are perfect whenever announced.

There are two methods, apparently, of viewing these subjects. It seems to us that it is just as necessary to have correct methods of viewing spiritual and moral problems as it is of studying and solving mathematical problems. The methods to be adopted in the pursuit of moral propositions, however, are not the same as those to be employed in science. The great mistake of many in the world is in endeavoring to solve ethical propositions with material methods, or, as it is termed, "scientific" methods. Science is the formulation, after adequate experiment, of propositions connected with the working of natural laws, and nothing can be called science that is not demonstrable upon the same basis each time the experiment is made; nothing can be called a science of which the laws of its operation are unknown, the basis of which cannot be distinctly shown, and the results of which cannot be distinctly declared. This is why mathematicians the world over can agree on any given propositions, and must agree as to the results; this is why chemical science will always yield the same results from the same formulas; this is why, whatever may be the diverse names given to any science in the world, the persons engaged in the pursuit of it, though they may be far apart, must always

arrive at the same results if they come with the same proposition.

Ethics is not a system of science, but a statement of moral principles, the sources of which are as far removed from science as eternity is from time; and the attempt to day of many to make moral propositions and spiritual powers subjects of scientific formulation is, in our view, the great mistake of the age.

Many people claim that the world is entering upon a new stage of science. So it is. Not only do we agree to this, but we have announced it over and over again; science has yet to formulate many new motor powers; electricity is to supersede steam; solar light is to supersede electricity; the more subtle substances that are yet undiscovered in the atmosphere are to be utilized with scientific appliances. The mechanism of the world will one day go on as noiselessly as worlds now seem to move in their spheres; all intricate propositions of mechanical, chemical and other sciences will be more generally understood. But science will remain demonstrable in the realm of dynamics; and that alone can be called science which is related dynamically to the universe or to man. In the realm of mind there is a law, that law is related to dynamical and physical existence as it is also related to the spirit, and the mind is the only realm beyond the physical organism in which law, in the usual sense of the term, can be applied. But as the mind is regulated more from within than from without, all laws relating to the mind ethically are introspective, relative instead of primal. The influence of the physical organism upon the mind, the influence of the surrounding upon the states of the mind, the results of the physical environments as produced in the mental states cannot be considered separately from the influence of the spirit upon the mind and from the primal influence of the spirit upon the whole existence. The relation of the spirit to the universe of matter is not dynamical, but statical, is fixed, is eternal, does not change, and, being primal, cannot by any of the known methods of science be shown through experiment; for experiment is the result of that by which something that is superior, does something with that which is less. Man, because he is spirit, may experiment with matter, but spirit being primal in its operation in and through matter is not the subject of experimental science. The basis of any statement of what is erroneously called a "mental science" must therefore be accounted wrong according to all laws of logic, and according to all laws of perception. When the spirit is acting through the mind in the realm of dynamical law, that which it does through dynamical law may be clearly stated, that is, the influence of mind over the physical organism under certain conditions (not being known) the effect of agitation, passion, any kind of excitement, the psychological influence of one mind over another, all these may be known, but they cannot be relied upon as the basis of a scientific formulation, they cannot be demonstrated scientifically. One may exercise the influence of one's mind over another at one time and seem to employ it in precisely the same way as at another time and the results will be entirely different. The state of one's own mind may be different, the subtle relations between the spirit and mind are such that one cannot determine from the mental state what the result will be. Therefore there is no primal source of law regulating the mind from the external side; all that seems to react from matter upon the mind cannot be relied upon or formulated.

A system of religious teaching which includes the powers of the spirit and the action of the spirit upon the mind is possible, but it is no more a science than is eternity a science. A state of absolute power is not a formulated state, but a state which antedates and precedes all formulation, and the attempt

to make it less than it is, the attempt to consider within the realm of science that which belongs to the realm of intuition and perception is like endeavoring to view every day life with a microscope, you would soon be lost in confusion.

The barriers that man has placed between himself and the realm of the spirit are not to be surmounted from the outside, the light that is to illuminate the mind is in the spirit and not derived from any external system of formulation. Many suppose because of the prevalence and acceptance of psychological subjects in the world, because "hypnotism" has been accepted as one of the methods of experiments in medical practice (known as mesmerism fifty years ago and more) and because of having borrowed a new or more etymological name this "science," as it is called, has been declared from the accepted schools of science and philosophy, that therefore there is a new science in the world. Psychological influence is as old as human thought, and the very powers which have been employed in past time under different names reappear in the new name; sometimes the name is disgraced, sometimes the name is honored, but all the facts in history prove the existence of a force in the human will which has always been recognized. When Antoine Mesmer declared the influence of one mind over another, or the physician over his patient, was received in a regular medical school of Chicago less than five years ago, by men in medical practice and professorship, proves how slowly the human mind turns to the channels that are well acknowledged in many directions. The fact of an added light, the fact that hypnotism is accepted by these same minds to-day, proves how authority without any other basis may constitute the foundation for the acceptance of any and all propositions.

A few years ago there came into existence that which is called the "science of mental healing." We believe the true founder and most correct exponent of the mental healing was the late Dr. Evans, whose basis was certainly not intellectual, whose spiritual statements, provided they had been correct, would have been perfect. The very attempt, however, to formulate a thing so divine as the gift of healing, the very attempt to mistake psychology or mesmeric influence of the mind for the divine power of a spiritual gift is precisely where the difficulty lies. In this realm is to be found the difficulty with all who pursue the so-called "Christian science" of modern time. We are endeavoring to deal with this subject fairly; fairly with reference to itself, fairly with reference to the exponents and founders, fairly from the standpoint of those engaged in the practice of what is called metaphysical healing or "Christian science;" whatever the subdivisions may be, you must find them out for yourselves; there is "faith cure," there is "mind cure," there is "Christian science," there is "metaphysical" and "mental cure," and any number of terms that seem to apply to some of the variations of the same theme. Once for all, we protest, as we have heretofore, against the use of the term "Christian science;" the two words, in the sense that they are employed, are in every way incompatible. If the power of healing which those practicing "metaphysics," as it is termed, or "mind cure" is a science, then it is not the power which Christ had, which was not a science, but a gift. The difference between a gift and a science is, that the gift is that which is bestowed

direct from a higher and inner source, which possesses the individual not only without his or her mental effort, but without any spiritual cause other than the divine source from whence it came; and science is that which the individual professing it must clearly understand, must know the basis of and must have a foundation in a formulated method, and must be a distinct expression of laws having their origin in causes that are palpable to the human mind.

Between the gift of Christ and the formulation of "Christian science" is the mistake of the whole world of mind curers. The light of the spirit, the light which comes from within and above causes the healing power in the gift; that gift cannot be formulated. While it is perfectly true that mental science, in another sense than that which is employed by the Christian scientist, and metaphysics in the original sense of that word, are legitimate subjects of human study; while it is true that the laws governing the action of the mind upon the body, and the influence of one mind over another, may modify and change the conditions, may, in fact, do much toward healing; the gift may also come as an added power, which is called spirit healing. But to state how the law from the divine to man acts: to make a divine impetus, which in itself is all potent, a subject of analysis; to suppose that by any formula whatsoever, whether it be the formula of the fakirs of India, the healers of the Orient, or the modern Christian scientists, can aid in spiritual healing is simply a mistake. What a formula does to the individual is another thing. That many individuals may be placed in a better condition to receive the gift by some such method; that people who have not been inclined to attempt to exercise any spiritual gift may be so stimulated by the teachings, surroundings and influence of others until good work is accomplished through them, we verily believe. So subtle and intricate, however, are the laws of the spirit that many people are healers notwithstanding their Christian science, and many people are Christian scientists who are not healers at all. If science could make one heal there never would be a failure. The demonstration of healing is that which the Christian scientist looks to after instruction has been given. If teaching were healing, the world would be as full of healers as followers. But it is the fact, if the Christian scientists will admit it, that for the most part those who study the formula, study to teach and not to heal, and that the healing is found much more elusive and difficult; that the conditions are not always right, that the student finds him or herself in a position to restate the propositions much better than to practice them with any certainty of successful healing. This is no disgrace, it is simply a fact. They illustrate the facts which we are teaching; that the gift of healing does not necessarily accompany the science of Christian healing; and that while one's attention may be drawn to healing by some of the teachings given in Christian science to the degree that one may be in a better condition to heal than before, still spiritual gifts are not partial; those who know nothing of metaphysics or Christian science at all are just as liable to be healers. The principle proposition that which is contained in Christian science is the basis for healing in each individual life; and the basis for living is taken away from the realm of ethics, taking from the realm of spiritual perception that which has always been the basis of true living

and making it formulated does not result successfully. Then, as if to compromise between these two extremes, "Christian Science" and "Metaphysics"—But, by the way! the term "Christian Science" is intended to reach those who have formed church methods with the new system of healing; "metaphysics," as it is termed, is intended to captivate those who are not very religious, but rather scientific, and that the "Mental Science," which seems to be embodied in the two, is the term that may reach either side; as if to make a compromise of these and the spiritual truth that is declared in the world there are those who adopt the term "Spiritual Science," which is quite as much of a misnomer as the term "Christian Science." If a form is spiritual it is not scientific, it comes through the attributes of intuition and perception, its methods are entirely a priori; it belongs to a realm that cannot be formulated; and its operations depend upon conditions that no one is familiar with, and which no one can regulate independently of the force that imparts the spiritual power. A science on the other hand which may be either material or may relate to the mind, in the usual sense of mental philosophy, is a formulation, a mental method that may be pursued and carried forward to a distinct result, like the laws of logic, like the laws that regulate any mental proposition in the line of reason, and the student of real mental philosophy understands that any reasoning from effect to cause and endeavor to solve the methods of science or philosophy by the usual formulas of mental philosophy there is a distinct mental operation. Not so with any spiritual processes; the mental operation, if it comes, comes last and not first. It does not always come: the mind is not always informed, even when there is the greatest spiritual power; and when the mind is informed, if the spirit power be the source of the information, it comes by intuition and perception and not by reasoning or the usual mental processes. In fact, all the methods are reversed; instead of reasoning from effect to cause, the cause itself demonstrates the effect; the mind may or may not follow. Many hundreds of people endowed with the spiritual gift of healing know nothing of the process by which the healing is done, and if they are informed it is by intuition, that does not require any mental sign or method to declare it.

We think these two methods can never be incorporated in one system. We think religion is not a science but a divine possession. If instead of a new science, the attempted formulation of which leads to confusion in the mind, there were a distinct declaration on the one hand of the advancement that has been made in psychological research, and a distinct acknowledgement on the other no research can find out the methods of the spirit, that it would be much more satisfactory. We could trace to your understanding very easily how step by step from the external standpoint, which is the scientific standpoint, the reason can proceed to a certain point; how even in the realm of psychology and the pursuits of mental subjects there is a possible foundation for the application of the word science. But mental philosophy, in the usual acceptation of the term, has never been formulated other than in these basic principles that relate to logic and the distinct action of the mind in discussing and deciding the questions that have already been presented. Mental philosophy effects no discoveries, presents no new realm of research, but waits for intuition and revelation to offer the theme, then may possibly act upon it. On the other hand the religion of the world is forever finding new methods of expression; the age in which one lives must have its own religious expression, and it is foolish to suppose that either from the material altars of the world, either from Olivet in Jerusalem, or from Sinai is the inspiration derived that will keep the world in mo

tion to day. The rays of light from the same sun are not, however, the same rays of light that illuminated the altars at the temple of the sun in ancient Egypt; forever the new mornings of the world have new rays of light with which the world is encircled, and with which it must perform its work; and from the shrine of the spirit, and from the altars of eternity the expressions are renewed continually that give to man the perception of spiritual truth.

That spiritual perception is in the world, that new light is illuminating the world. To suppose that science can climb up by her ladder and appropriate this light, formulate it, taking it around through the dark and narrow chambers of her material, mathematical methods, is to suppose that the sunshine can be stifled at its birth, and that the rays of light will not perform their wonted labor. Spiritual truth will work in such channels as it fashions for itself, will express itself in the boundless forms of the universe. When man attempts to label it with any external name whatever, it will prove his falsity by deserting him in the very hour that he captures it; as the sunbeam would escape one if one attempted to imprison it in a narrow cell.

The light of the spirit is quenchless, its altar fires are eternal, its methods move from within, its influence impels from within; that which you may understand of it, is understanding that its methods are innermost; and finding that its methods are the innermost yield to its possession and power; but to attempt to understand before the power comes is to suppose that you can climb the heights of eloquence by the external ladder of reasoning and science, is to suppose that the source is less than the result; that the fountain is lower than the stream, that the cause is in the universe cannot compare to the effect.

As distinctly as light can be severed from darkness, as distinctly as the spirit can be separated from the body, leaving the body nothing but dust and the spirit free in its own realm, so do we divide all this new so called science from the word Christian and set it apart by itself. Let it be a body without a soul, or a body with a mind, but the spirit in its own realm is the source of all inspiration and power, and that which is denominated a distinct formulation is so much useless confusion which ensues in the mind from the result of trying to measure the spiritual universe in the small compass of the human mind.

Starting from within all methods are different; spirit explains and illustrates itself, pours itself out upon the world in that which is denominated spiritual gifts, and reveals the source from whence it comes. Starting from without you are in the midst of the meshes and labyrinth of effects, you are blinded by the feeble causations of the senses and the mind, and you expect to overcome these by climbing to the height instead of beginning there. The science of to day, that which has been denominated a new science, will sink into oblivion under the light of the two-fold power that is in the world: the spiritual light; which demonstrates itself, which proves its influence over matter from within, which illustrates the power of the spirit through forces that are only known to the spirit and which from the realm invisible and impalpable can make visible and palpable signs to those who are in human life; the physical science which will increase as man dominates the physical world, as he controls it with his power and intelligence.

Through all time the pathway of science must be as distinct and separate from that of spirituality and religion as are the senses from the absolute perception of the soul. More than this, for the spirit vivifies the body and makes the senses possible. But science in its own realm is but the classified, arranged and formulated methods of the physical universe of mind and matter.

Concluded on Page 8.

Written for The Better Way.

RELIGIOUS RIGHTS AND STATE RIGHTS.

BY H. S. BROWN, M.D.

Shall religion prevail over the land?

The state be subject to its provisions; Put priests in place the people to command; And have power to make final decisions?

If the people will do this in the age

When history proves priests the worst of earth;

They will make for man the bloodiest page Ever known for people of truth and worth.

Word comes over the ocean that the Pope of Rome closed his house in grief on the day the monument erected in honor of Giordano Bruno was unveiled; he mourned, while the people rejoiced and honored the astronomical hero and martyr for truth. This was not the day for his priests to sing the Te Deum; that was done when they murdered him. Now was the time when the people rejoiced under the protection of a national government.

In my previous articles in the New Thought I have shown that the geology, astronomy and chemistry of the Christian Bible are false, and that these sciences are true, and if the Catholics did teach the biblical falsehoods as God's truth and neglected to teach the scientific truth in their parochial schools. The State should take care of the children and teach them scientific truths, and should tell them of the biblical falsehoods. Now the question is what shall we do with the moral, social and economic principles of the Bible.

If they teach in their parochial schools that the moral sentiment in the sermon on the mount is true and just, "take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on," is this the true moral sentiment to teach children? Not to prepare for the morrow; not to work to prepare for a rainy day; not to prepare to sustain life in comfort? If they teach the children such principles as the best religious morals, it is time for the State to step in and say that these children shall be taught the true moral principles—to prepare what they shall eat, drink and wear; because if they act like the wolf and prepare not the morrow, he will be at their door howling with hunger. A more attractive immoral statement cannot be made than the above quoted; and the State should insist on the children being taught the moral truth to prepare for the morrow wisely.

If they teach in the parochial schools that the Bible is God's truth and his promises be fulfilled when he says, "Ask and it shall be given you," and the person educated in that school asks God according to the formula put down to guide him,—"Give us this day our daily bread"—and they do not get it for the asking, the priests and teachers of that doctrine should be made responsible for their support. And especially so, in times of great scarcity and want among the people. The State does not know of any way to get bread only out of the earth. If there is a bakery in heaven that turns out good bread to the famishing of earth, the State knows nothing about it; and the faithful believers and teachers of children who say there is, should be made responsible if their God fails in supplying the people; and the persons who taught and deceived them should be taxed for all they are worth in order to supply the deficiency. The State must see that all children are taught the best way for them to work to get the best living for them while in their earthly bodies. If you teach the children in your parochial schools that St. Mark's gospel, 16:18 chapter and part of the 16:18 verse,—"He that believeth not shall be damned"—is your God's truth, the State should say to these priests and teachers, let your God come and damn these unbelievers if he is still of that opinion; but the State will do no such thing, because the sensible people of this age believe such a doctrine to be one of the most damnable commands ever given to mankind. It shuts the mouth of every honest talker. It damns a person for honestly believing on good evidence that these disciples were mistaken, and that they never did preach the true gospel. The State punishes persons for bad deeds not for bad beliefs, and gives all religious and irreligious the same rights. If the teachings in the parochial schools do not teach that all people have the same rights to worship God or no God, as their conscience may dictate, the State is in duty bound to step in and teach the children this important lesson of liberty and toleration.

If the priests and teachers in the parochial schools will teach that St. John's gospel, 18:30, when Pilate asked Jesus what he had done, Jesus answered, "My kingdom is not of this world, if my kingdom were of this world, then would servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence," as their God's truth, and they will live up to its teachings, they never will fight and more to establish the kingdom of Christ on earth; or, if true Christians, establish any kingdom on earth. Their Christ opposed all kingdoms but his own and then declared his as not fitted for this world. If the State finds that the priests are not teaching the children that they must not fight to uphold their religion

for it is contrary to Christ's gospel, the officers of the State are in duty bound to step in and see that the children are taught that it is contrary to true Christianity and every principle of right to fight to uphold their religion, and none but hypocritical and pretended Christians will fight to establish Christianity on earth.

When the Roman Catholics wish to look at the best societies of Christians that have ever existed on earth, they will find them in the ranks of the Quakers, who would not fight to establish their religion. If they wish to see the most prosperous religious people the world has ever seen, made so by sticking to facts and reason under the guidance of the principles of equal rights to men and women, I would refer them to the Spiritualists. Modern Spiritualism is forty two years old, numbers hundreds of thousands, and they are the most numerous among the most intelligent and learned people; all this has been gained without striking a blow to make people believe in their doctrine. They have not asked their members to establish parochial schools, but they have asked the State to establish good common schools, where all children can learn the foundation principles of knowledge and the training to make good citizens. They want the nations to give them good and intelligent people and free speech, and they have full faith they will establish the best religion and socialism the world has ever seen, because the world's people have the best laws and institutions, where they have the best common schools and free speech. They govern more people than any other nation and rule them better. They prepare every child to live the best life for themselves and for all other people that it is possible for them to attain in the present scientific age, and no age has ever equalled it—in humane laws and institutions and in the knowledge and benevolence of the people. There are people that are guided by science, As taught in common schools of the land; On priestly teachings they put no reliance, Having all the blessings at man's command.

Will the supporters of the priestly clan, Bar any children from knowledge in school; And stop wisdom being given to man. So bodele priests can make them their too?

The priests with red hands go free, And on their heads fall the blood of martyrs; Enough to make the greatest blood red sea, Under the priests' most infamous charters.

From the foregoing it is evident what the Roman Catholic priesthood want to establish parochial schools for. It is that they may fasten on these States a rich, learned and despotic priesthood, with a poor, ignorant and cross worshipping people, that will cross themselves with holy water and kiss the great toe of the pope or of the image of St. Peter in St. Peter's at Rome, and do every kind of menial service for priests. These are the results in all countries where they rule. They declare themselves the agents of God to secure a despotic power over the people.

The declared principles of the States are that governments derive their powers from the people, and the more intelligent the people, the better the government; and the common schools were instituted to give the people the best learning, and in all the States where they have the best common schools they have the best religion, society and government. If any one doubts these statements let them compare the condition of the people in the northern states of North America, where the common schools have existed for more than two hundred years, with the Mexican states and South American Republics, where they have parochial schools or no schools as the priests dictated, for the same time. This comparison shows that the people of the northern states are better fed, clothed and housed than the others; and although the Catholics are bound by the same creeds and priests, the intelligence of the people prevents them from being imposed upon by the priests as they are in the southern countries.

The question to be settled is, Shall the government of this Union be put in the hands of priests and their supporters, or shall it remain in the hands of the people? There are only two kinds of governments and a mixture of them. An unlimited monarchy like the priestly government depends upon divine rights to support them, and these rights are given by their God to the victorious in war. Napoleon Bonaparte had more divine rights than all the kings and priests of Europe for nearly twenty years. England has kings by divine rights, and a House of Commons by people's rights. This is a great improvement upon the divine rights government that ever existed upon the earth—that is, there are fewer wage workers and slaves worked and starved to death. In these United States the people make the government for themselves, and the wage-workers have more knowledge and more of the comforts of life than in any other part of the world. That is the greatest blessing to the many that has yet been obtained. But now the priestly, the money and land owner system of monarchy and Christianity have a fast hold upon the people and government, and starvation wages are fastened upon many faithful working people, so that at no better advantage than the ill-treated Russian serfs; and this condition will be fastened on all the wage-workers of the country unless the people unite and say to the government and employers that they must pay good living wages. For the principle is established that not only is the laborer worthy of his hire, but that hire must be sufficient to keep soul and body comfortably together. It is a curse to any government to allow employers to pay starvation wages to faithful workers.

Written for The Better Way.

THROUGH THE CRUCIBLE.

An Inspirational Story.

BY J. WHITTEMORE, M.D.

CHAPTER VIII.

Dr. Harvey was prompt in his appointment early in the evening. When seated with Marion in the little north parlor, where she had had several forced and unwelcome interviews with Lucian Grant, Harvey noticed a letter on the table which Marion had evidently just been reading. Observing his notice of it, she asked him if he knew the handwriting. He replied, "Yes, it is Lucian Grant's. I suppose you will rejoice at his return." This led to a long and interesting conversation, in which Marion frankly owned that she utterly detested Grant—that he was the greatest plague of her life; that she dreaded his return more than anything else; that she tolerated him only on account of circumstances beyond her control; the chief one was the fear of agitating and distressing her dying mother. She repeated the fact that she had no freedom to act her pleasure in the most important matter of life. She was evidently in great distress, and wept abundantly. She would not explain anything more definitely, and blamed herself for what she had already said. Harvey could not understand her, but yet sympathized with her most heartily. He felt his heart was wholly her's, but he realized the great contrast in their social positions and dared not talk of love for fear of losing her friendship. Marion began to realize how closely her heart was drawn to the young physician; she mourned her slavery.

Thus the hours of the evening quickly passed and Harvey had not even begun the promised story of his past life. Indeed both had forgotten until evening had gone. Another meeting was appointed in the same place. Not long after we find the parties in the same little room, and Harvey told the strange and interesting story of his early life, somewhat in detail. We must not transcribe it here; just a hasty glance is all that can be allowed.

Of his parents or the time and place of his birth, and the first six or seven years of life he remembered nothing; had never since learned anything. His first definite remembrance found him with a couple of elderly people on the bank of some body of water—they were evidently very poor. Sometime later he was taken to another place by a middle-aged woman and her sons. He was taught to call the woman Auntie Fountain and the young man Frank. At first he was called Had. After a time Mrs. Fountain changed it to Fred. For several years he was treated well; had decent clothes and was sent to school; became a good scholar and a strong and healthy lad. Mrs. Fountain knew nothing of his parentage. The old people only told her that the child was left there when a mere babe by a young woman with a small sum of money, promising to come for him in a few weeks; she never returned. After a time Frank married a widow with a small boy. This changed the whole aspect of his life. This new mistress was cruel and tyrannical in the extreme—cruel to him and to Auntie Fountain. Frank always took part with his wife against both. He was taken out of school, was poorly clad, often flogged unmercifully, often for no fault of his own. He submitted for a long time with a degree of patience, but he at last came to hate both Frank and his wife. At length he resisted, was overcome and most cruelly flogged. He hid in the barn until hunger forced him out; he stole into the back door and got some food, but was caught and ran; he was pursued by his master. In his desperation, as Frank was about to overhaul him, he threw a stone which knocked him senseless to the ground. Running on, he was arrested by a neighbor and carried back. He was tried and convicted for attempted murder, and confined several months in jail, then sent to a reform school.

When liberated through the kindness of the matron, after about a year he found employment in a cotton mill. When perhaps about thirteen years old, through the commendation of his boarding mistress, he was employed as office boy by a physician in the same city. Here he was kindly treated, well dressed, and had much leisure to study under the tuition of Mrs. Hilton, the doctor's wife, and in company with her two daughters about his own age. The doctor, also, when himself, treated him kindly and gave him much medical reading; but Dr. Hilton, though a man of considerable wealth, and formerly of skill and influence, had become very intemperate. When drunk he was very abusive, especially to his own family. They had become very much afraid of him when on his spree. When in drink he had a great passion to carry large sums of money on his person, and would frequent the lowest haunts in the town. On one occasion, when he was worse than he had ever been before, and had with him a larger amount of money than usual, and as night was approaching, and the doctor not returning, Mrs. Hilton became alarmed, and sent the boy on a

trustly horse to look him up. We ought to have said that while at school he had got the name Horace Fred Harvey given by Auntie Fountain. Fred followed the track of the doctor from place to place until he located him in a drinking den in the outskirts of the town. He saw a vile man whom he knew drive away with the doctor's gig. Going stealthily to the back door and arming himself with a heavy hatchet found at the door, he found entrance just as two villains were in the act of robbing the insensible man, and probably would have murdered him. One he felled with a blow on the head with the hatchet, while the other fled into the street. He then procured help and got the doctor home more dead than alive. When he came to himself and learned how he had been saved, he manifested excessive gratitude. From that day he never tasted liquor again. He kept Fred three years longer, sent him to school until he was fitted for college, then sent him to Brown University in Providence, R. I. He graduated with honor second in his class, and first in medical knowledge. Except the hundred dollars given him by Dr. Hilton he paid his way by vacation teaching.

Next he came to New York and entered the Eclectic Medical College, and in due time graduated, out of debt, paying his way by teaching school during vacations. The rest she knew in outline. Marion had become so deeply interested, and the sympathy and mutual confidence so complete that she ventured to ask him how he came by the watch, and why he prized it highly. He had no hesitation or unwillingness to tell her all. This is the substance: During his last year in the medical college one evening a strange woman came to him, and, after exciting his curiosity by asking how he got his name, how old he was, etc., put into his hand a small box, making him promise that he would not follow her nor make any efforts to find her, and not open the box before a certain length of time. She finally said that the little box contained a key by which he would sometimes solve the most important problem of his existence. Then she abruptly left, only saying, "You will see me or hear from me again at the proper time." That box contains only that watch and chain. Then he told Marion of his visit to the medium, and how she had strengthened his hope that something would come of the watch in the uncertain future.

During the recital of this story Marion had drawn out of him, he was very unwilling to inform her what he had known of the school life of Lucian Grant. He had known him in Dover; then again in college at Providence. She insisted upon knowing the worst of him and his mother.

It was at this interview that Harvey almost, by a slip of the tongue avowed his love. He trembled lest he had given offense and lost her friendship, but she, after warning him not to make too much of her frankness and remember that she was not mistress of her own actions, and that she could not make any satisfactory explanation of her anomalous position. She told him that she was not offended at his declaration, but heartily responded to his love. Harvey could not understand her, as she would not, and said she could not explain. As far as they could go was to make a compact to be brother and sister when they were by themselves, and call each other Fred and Marion. This of course was only temporary and unsatisfactory, but gave a limited license to the exhibition of a certain degree of love. Marion persisted that her action did not arise from the love, wealth or position in society; but Harvey suspected that she was more controlled by these considerations than she knew, but he was thankful for the frank avowal of her love; yet he hoped little for the future; he only knew that he could never love or marry any other woman.

CHAPTER IX.

"They rest from their labors and their works do follow them."

A few days before Lucian was expected home his aged father was found dead in his chair. No notice reached his son in season, and the old gentleman was buried with great pomp and ceremony. Dying out of communion with the Catholic Church, his body could not pollute holy ground; he was entombed on his own estate. The day following the funeral of Mr. Grant, Mrs. La Rue was worse—evidently near her end. A priest administered the seuseless rite of extreme unction. Then under the temporary influence of active tonics, she asked a closing and private interview with her daughter. With surprising strength she gave the sad history of her married life, much of which was new to Marion; especially the part of her misery caused by the mother of Lucian Grant. She excused her husband as well as she could on the ground of his disappointment because she came to him poor, and she had borne him a girl when he wanted a boy. She seemed to attribute most of her suffering to her lack of money. She pitied more than blamed her husband. She commanded him for wanting his daughter well married. She spoke in praise of the thrift and enterprise of Lucian, and earnestly entreated her not to have any contention with her father; he would certainly have his way in the end. Both the law and the holy church taught obedience to parents. It would embitter her dying moments to think there would ever be

any quarrel between her and her father. Then she demanded a promise that she would not disobey his authority if it ever came to that. Here her strength and voice failed and she lay just panting for breath; looking eagerly up into her daughter's weeping eyes. Marion, overwhelmed with grief, wishing and almost hoping she might die with her mother, replied, "Yes, dear mother, I cannot deny you anything; it shall be as you wish." Then came her last word "I die content and happy." The family was hastily called, and after a slight struggle the tired spirit was at rest. Poor deceived woman! She had done the last bidding of her imperious lord, and what she deemed a sacred and religious duty; but alas! how mis- taken.

The funeral of Mrs. La Rue was conducted on the grandest style after the order of the Catholic church. Much sympathy was wasted on the bereaved husband and some pity was given to the daughter. Mrs. Grant received a telegram from her son and hastened to inform Marion that he was on his way home. She was profuse in her sympathy. But since her last talk with her dying mother she despised her more than before. During this visit she learned for the first time that Mr. Grant had been married and had one child before Miss St. Ruth became his wife. She represented that his first wife was not much of a woman anyway—that she was horrible looking, never went into society, and that her husband was always ashamed of her; that the child—a boy called Willie—was almost an idiot; that he was stolen and murdered by a gypsy, and found dead by a maid servant. She gave some details of the matter. But just as Marion was getting interested Mrs. Grant abruptly excused herself and departed. Annie Nielsen, the faithful nurse, was at the time sitting in an adjoining room, and was an involuntary listener to all Mrs. Grant had said. As soon as Mrs. Grant had gone she came greatly excited, and told Marion she had been listening to a string of lies. She had been a servant of the first Mrs. Grant and was with her when the child was born—that he was a bright, beautiful boy, and Mrs. Grant was no intelligent and extremely beautiful lady, and brought her husband great wealth, which he had employed in his own interest; that a crazy woman had thrown hot lard into her face and badly disfigured her. After that her husband had neglected her and treated her cruelly. He had been fascinated with Margaret St. Ruth, whom he afterwards married. She had paid him back for some of her misdeeds. The story of the death of the child might all be true; it was generally believed. But it took place while the parents were absent in England. Little Willie was about two years old; his mother died at the time of his birth. About that time a French servant girl ran away, and Mrs. Grant reports that the stolen thousand dollars in money and some valuable jewelry. Some doubt the story of the theft and think the girl knew more about the death of the child than is generally thought. "I was then," said she, "a young girl, but remember very well." Annie was some seven years older than Marion had supposed she was. Julian was a little babe when Willie was murdered. Annie then told some weird and startling stories which she had learned from a servant of the family, as well as much which had come to her knowledge as a medium. Mrs. Grant never dared to be alone; she had turned the room where the former Mrs. Grant had given offense and lost her friendship, but she, after warning him not to make too much of her frankness and remember that she was not mistress of her own actions, and that she could not make any satisfactory explanation of her anomalous position. She told him that she was not offended at his declaration, but heartily responded to his love. Harvey could not understand her, as she would not, and said she could not explain. As far as they could go was to make a compact to be brother and sister when they were by themselves, and call each other Fred and Marion. This of course was only temporary and unsatisfactory, but gave a limited license to the exhibition of a certain degree of love. Marion persisted that her action did not arise from the love, wealth or position in society; but Harvey suspected that she was more controlled by these considerations than she knew, but he was thankful for the frank avowal of her love; yet he hoped little for the future; he only knew that he could never love or marry any other woman.

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(To be continued.)

MARVELOUS CURE

By Dr. J. S. Loucks, Now of Worcester, Mass.—An Unsolicited Testimonial.

SUMNER, Bremer Co., Iowa, Oct. 21, 1885.—Dr. J. S. Loucks—Dear Sir:—I have been sick about three years, a great part of the time confined to my bed. During this time I received treatment from three of our best physicians, with very little benefit, when accidentally heard of your wonderful magnetic cure, and was induced by a friend to send you my address and a lock of my hair. I do, so, feeling more curiosity than hope, I must confess, for it did not seem possible that you could tell what my disease was and treat me at such a distance. I was very much surprised upon receiving a letter from you describing my case accurately, and locating all my aches and pains as well as I could myself. I have been treated by you for disease of the stomach, liver, spleen, kidneys, female weaknesses, headache and rheumatic pains. I was so cold and lifeless, having to have something warm to my feet in the hottest of weather; could not sit up but very little when I began your treatment. Every magnetic paper which I applied seemed to give me more strength, and have now, after three months' treatment, become so well that I can ride many miles without being tired, and work considerably. I am gaining flesh some and expect soon to feel perfectly well again. We consider your prices very reasonable and within reach of the poor as well as the rich. I have been a pretty good advertisement for you, as your patients from this way testify, and they keep sending to me for your address, from Fayette, Sum., or, Frederickburg, and even as far as Keokuk, and I am ever grateful for what you have done for me.

Mrs. G. L. CONGDON.
See ad in another column.

A petrified apple was discovered at Harrington, Me., a few days ago by some boys. It had changed to the color of marble. The stem and blossom were apparently as perfect as when the fruit fell from the tree.

Please remit.

Written for The Better Way.

REMINISCENCES.

Early Spiritualists and a Spiritual House.

By S. W. JEWETT.

Your favored correspondent, a convert to the spiritual philosophy twenty-two years previous to the Rochester rappings, then made his acquaintance with Messrs. Partridge and Brittain, of New York, at the first issue of their Journal, advocating this new philosophy. As years rolled on, while slipping neat stock to California, upon entering Charles Partridge's home, soon learned he was boarding a Miss Margaret Fox, then about fifteen years of age, at the request and expense of Horace Greeley. Many years

Written for The Better Way.

Starlight.

BY MRS. WATERMAN.

The stars look out from brilliant homes,
Inviting all above
To beautiful spheres where angels live
In harmony and love.

These radiant orbs reflect the light
That can never set;
Enraptured by conditions
Wisdom's truths direct.

Inspiring us with pure thoughts,
And calling us away
From the conflicting elements
That mingle with the day.
And from their stately grandeur
They whisper to the heart
A word of solace to the cares
That try the mental part.
Their studded stars inspire
And satisfies the soul,
Uplifting us to higher joys
And wisdom's pure control.

Written for The Better Way.

THE DEVELOPMENTS OF SCIENCE
WITH REFERENCE TO SPIRIT
MANIFESTATION.

Mankind must be enlightened before they will receive anything that antagonizes with their preconceived opinions, which opinions are more the result of education and association than the exercise of reason and judgment. The spiritual philosophy antagonizes all the teachings which have flooded the world in regard to the government of God and the human race. This philosophy has remained in obscurity and concealment for the reason man has never received, until within the past and present centuries, sufficient knowledge of science to develop the hidden laws of nature to the understanding of the human mind. The scientific developments in the natural world have led to the development of much spiritual truth and knowledge, because the discovery of human magnetism, and the electric forces which control the brain, have so combined as to enable the spiritual to assert its superior force and bring matter into control. The spirit in and out of the body comes in rapport, and so harmonizes the electric forces as to enable the spirit out of the body to manifest through the material organism when the material is submissive or entirely passive to the might and will of spirit. I will explain how the spirit comes to earth and takes possession of the human organism, and makes the things and heaven known, of which the medium has no knowledge.

The brain of a medium is like the "sensitive plant;" when you touch it, its leaves fold together—the appearance of life and power, too, are almost removed. The rays of the sun will bring it back to life and beauty when the influence of the touch has passed away. Just so with a medium's brain when under the influence of spirit control. The force of will and action is lost so far as they can exercise it, for the stronger influence has control. Remove spirit control or power, and reason or mental activity asserts itself, because the brain is restored to its normal condition by the force of electric currents passing through the medium's system. Electric currents, which proceed from the brain, are and returned by the electric currents which proceed from the forces of nature. This is why the materializing medium is held in a state of entrancement in order that the brain may not receive the magnetism which comes from the persons present, and the electric forces of the atmosphere that naturally restore the brain when spirit power or magnetism is withdrawn. These currents are controlled by the spiritual chemistry, which mortals cannot understand, and made to serve the purpose of materialization. When the medium is not in good condition, the laws of his or her brain are not perfect in their working, hence spirits cannot bring their forces to bear and thus speak, write or materialize through their organism. Machinery must always be in good order, or the party running it will be perplexed, and fail to produce results which his knowledge and power could provide with the right means of making that knowledge and power available.

The spiritual philosophy is the grandest study ever presented to the human mind, and can reconcile all the mysterious and wonderful occurrences that have startled humanity in every age of the world. All the wonderful developments of science have been due to spirit guidance and might. Throughout all ages of the world spirits have returned to earth and influenced mortals in some way or other. God's plan of operating is not in mythical legend nor the imagination of an educated brain, for his laws always produce the same results when no obstacles interfere through ignorance of those laws. Mankind, whenever informed as to the working of God's laws, has never failed to inaugurate what has been termed a wonderful era in the world's history. When the mind has taken hold of nature's and unraveled the mysterious manifestations which have in different ages startled or raised the cry of persecution; then a new revelation has been made from the spirit world, and one more step has been taken towards the great and marvelous revelation which is now enlightening mankind in regard to spiritual and natural laws, and how God deals with his creatures, thereby making the doctrine of immortal life a tangible truth.

There is a deep and hidden law of mind and matter which makes them act in concert. The first chapter of John confirms what I say. If this were understood, it would unravel the mysterious workings of

mind, and explain how its action subserves spirit control. The spirit which was in the beginning and was God, was the word and not the humanity which dwelt among men. "The word was made flesh." This was manifest spirit and God, or spirit dwelt in the flesh, thereby showing how spirit controls matter for the accomplishment of God's own purposes. God is a spirit and works through agencies, otherwise you could have no comprehension of his mighty power. The orthodox view of the word is that it was Jesus Christ who dwelt in the flesh. In him the spirit which was in the beginning with God was God manifestly dwelt. He was the life and the light of men. His light shined into the darkness and they comprehended it not. The minds of his disciples were too material to receive the spiritual illumination, and were more interested in his material manifestations than the spiritual he intended to teach by them. They did not understand that Christ was with them temporarily in the flesh to show them how God could make the flesh the medium of the spirit power which controlled the mind and matter he had made to serve his own purposes and will. When he instructed them in regard to the resurrection, they did not recognize him as the life and the light of men, "I am the way, the truth and the life" were incomprehensible terms to them when he was crucified, dead and buried. The light did not flash into their minds until after his resurrection, when he appeared and gave tangible proofs of his identity. Then they saw what power spirit had over matter and believed he was verily and truly God. He told them differently when he said, "I can do nothing of myself." He knew to what power he was subservient, and how far he was made the agent of that power. Through him God manifested that power which he intended should enlighten the world, hence he was the life and light of men. "The word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten Son of the Father." Only begotten signifies the purely spiritual part which was Christ and the nature of the kingdom he came to establish. He dwelt among his disciples after his resurrection with that power manifested which God gives to all who understand and obey his laws. He dwelt with them in spirit after he ascended to heaven, because he fulfilled the promise to them that they should do as he had done. The power they possessed was given by his personal manipulations or magnetic power given to those he had especially commissioned. Not all who followed and heard his teachings were his disciples set apart for special work, because he did not find the same characteristics in all for the accomplishment for the work he came to do. This is why all are not mediums, but many fail to understand it. The apostles understood it, for he spoke of vessels of honor and dishonor. The vessels of honor are those who work according to the grace given.

Those who slight the gifts which God has given and thereby render themselves vessels of dishonor, are accountable to the Maker of law, and will be judged according to law. God does not force any creature he has made to obedience, but renders obedience possible by the laws of mind and matter. Freedom is and must be the law of man to inspire him to obedience. If he is enforced the violation of the law is inevitable, because that force conflicts with the laws of his being, hence there is warning among the members, and the harmony of life which nature manifests is destroyed. The natural man is right, but when nature's laws are interrupted the distortion of her ends is plainly to be seen. The human brain is the seat of sensation and has its influence upon every part of the body. Spirit impressions are received just as molten lead is impressed by the hand of the manufacturer. These impressions remain until the object of them is completed; then the brain recovers from the impression with surface prepared for another, and thus once succeeds another until the object is accomplished. The disciples did not understand the parables of the Master, because their brains were not always in condition to receive the spiritual impression which Christ intended, hence he could not open their spiritual understandings while he was in the flesh; but after he was separated from them in spirit he could make them understand the spiritual of his teachings. Just as matter is controlled by the power and will of the workman, so Christ controlled disciples spiritually and made them carry on the work he had begun for man's salvation.

"They spoke as they were moved by the Holy Ghost," because in them the spirit manifested the power of God's chosen one—the spirit of truth which was the comforter and guide of the vessels of honor. "By the grace of God I am what I am," said Paul. This grace was the spirit of Jesus, who said, great shall you be in the kingdom of heaven if you receive it as a little child. A child receives instruction in the spirit of submission, hence Christ illustrated the submission necessary, by the child who moves according to the will of its instructor. Whosoever shall receive the truth and teach men so, shall be great in the spiritual kingdom of Christ. This kingdom is not the kingdom of grace. Grace has reference to spiritual gifts, but Christ's spiritual kingdom is the spirit's growth in the knowledge and love of God. God manifest in the flesh, or through the flesh, applies to every one who loves God with the whole being and becomes his temple because of the great love existing there. Love is the harmony of the spheres. "Love is the fulfilling of the law." Love is the great agent of man's redemption, and must be realized as the essence of the great scheme of redemption. God is love and his creatures must be controlled by its purifying power, then God will be to you a father, and you to him a son. The divine nature is stamped upon his sons, because of love being the sign of impression.

Spiritualism and Hypnotism.
To the Editor of The Better Way.
What is the relation between Spiritualism and Hypnotism?

The hypnotic operator can subject the subject, or the spirit of the subject, to think, say or write what he mentally suggests, and he can also make his subject see what he desires him to see.

FESTUS.

Be resolute, calm, self-denying and true and thou shalt wear a crown greater than that of any king.—Abby C. Norton.

Anthropology. Psychometry, Sarcognomy.

Anthropology reveals the Divinity in man. The elements of Divinity are Omnipotence, Omnipresence and Omnipotence, pervaded by the Divine element of Love. Man, though not a god, has in a certain degree and in proportion as he attains perfect manhood, his share of each of these divine elements. *

In Psychometric explorations you reach the beginnings of all things—not only the foundations of Cosmic Philosophy, but the foundations of all religions—you reach the grand superficial facts of the Infinite world above us, toward which the blind groping of humanity has given rise to its religions. You trace in the origin of those founders the true character of their founders and the moral darkness of the priesthood and statecraft that have changed religion into despotism. By psychometric exploration mankind will thus be led into that one universal religion which is the embodiment of Divine Love and Divine Wisdom, and as this comes, all superstitions and sects will pass away as pass the shades and mists of night at sunrise. *

The physical scientists think they see life rising from matter. But as they trace its origin it travels before them like a vanishing rainbow, for they can only trace life preceding life, and that to still more ancient life, going on ad infinitum, until they find they cannot grasp it; they can only speculate. But when they fail and blindly wonder, the transcendent science of spiritual causation and spiritual reality, which is realized in Psychometry, is destined to perfect the science of evolution.

The spectroscope is beginning to tell us of the chemistry of the heavenly bodies, but Psychometry promises to reveal the planetary life which is beyond all telescope and all spectroscopic science. What Denton has done in his three fascinating volumes is but a hint of what is to come.

Sarcognomy completes Biology, explains the entire mechanism of health and disease, of sanity and insanity, and upon this broader basis establishes a medical philosophy and reveals new methods of practice which bring hope and salvation to those whom medical scientists have abandoned as hopeless.

Anthropology, as a psychic and practical science—a science of the brain—was fully developed before it was enlarged into a wider sphere by Psychometry and Sarcognomy. Cerebral Anthropology is an exposition of the nature of man and the psycho physiological nature of the entire animal kingdom. This science rests upon the broad basis that all psychic life and all physiological life are centralized and combined in the brain.—From Dr. Buchanan's Address before the Boston Anthropological Society.

The Iron Horse.

"A paper called The Iron comes forward with the remark that what were supposed to be deserts are rapidly vanishing before the advance of civilization. There was a time when the United States had one of no small size, when it was considered that all the land west of the Mississippi River was a barren waste. The farmers of Kansas, Nebraska and Dakota have disposed of much of the great American Desert. Once upon a time large portions of the interior of Africa were believed to be arid and uncultivable. Now we learn that they are fruitful and well populated. The interior of Australia has been held up as an awful example of a howling wilderness, destitute of water and of animal or vegetable life. That illusion is now being rapidly dispelled. Recent explorers report that inner Australia is no Saharan waste, and that, though uninhabited, it can support a large population. There are grassy plains, large lakes, and also traces of gold and precious stones. A north and south railway is now being made through the center of Australia, and doubtless with its completion the last trace of desert will vanish. The iron horse is a wonderful dispeller of illusions of that kind. The truth is that there are vast regions in America, Asia and Australia, which are barren from the standpoint of primitive and ignorant agriculture, but which when taken in hand by the educated farmer of the present day, with his implements develop into fertile fields and pastures."

Some Thousands.

BY ARTHUR CHEESEWRIGHT.
A thousand babes go supperless, not even bread and milk.
So that some rascal's monster brat can puke on lace and silk;
A thousand tramps this country roam in hunger and despair,
So that some scheming mortal may become a millionaire;
A thousand women making abject misery and pain,
So that some greedy merchant can a few more dollars gain;
A thousand miners underground are delving in the dirt,
To pay for one rich sparkling gem in some coal baron's shirt;
A thousand children making shoes with none upon their feet,
So that some merchant prince can sport a pleasant country seat;
A thousand factories taking lives a thousand different ways,
So that the rich and robbing class can pass sweet, pleasant days;
A thousand working people bound by superstitions chains,
While one sleek fattened lying priest their scanty pocket drain;
A thousand spires that pierce the sky to glorify a God,
While tens of thousands children starve and die for want of food.
A thousand times this has been told and will be told again,
So long as Church and State in awe, the minds of men enchain.

One thing I do believe, and that is, that the more we control our animal passions, and develop our spiritual nature, the wiser and happier we will grow, and the better we will be able to judge about spiritual things, for how can we judge and understand spiritual things without a development of our spiritual nature; and I am trying to find out if I have got a spiritual nature, and if so, what is the use of having one I can't tell. —FESTUS.

Written for The Better Way.

Look Up.

D. S. M.

All things seem strange to mortal view,
I'd deem all things seem strange;
Yet clearer light is waiting you
When time has wrought its change.

Peer through the mists that hide the way
Your joyous course has run,
And catch a glimpse of that bright day
When loved ones guide you home.

That home is yours as well as mine,
No stranger are you where
We've trod those ways in other time,
Though memory fails you there.

Whom the Gods Would Destroy
First Make Mad.

This is an aphorism older than Christianity, older even than the civilization of Rome or Greece—an aphorism as true as it is ancient; that is if we admit the idea that there is an influence operating on the mind, stimulating its originality of conception through means over which men do not exercise complete control. And who that is conversant with history, past or present, will venture to dissent from that opinion when contemplating its record of the results of men's acts, so much at variance with what might have reasonably been expected? The Scotch proverb, "The best laid plans of men and mice oft gang aglie" is but another version of the same idea. Who would have thought that the denial of liberty of conscience to the "dissenters," which caused them to seek in the new world a refuge from oppression, would have been the planting of the tree of liberty whose spreading branches should, in three centuries, protect 100,000,000 people enjoying the fruition of elysian dreams more than realized?

Little did Charles I, when he issued his order prohibiting Cromwell and a few of his coadjutors from leaving his realms, think he was retaining at home those who would not only subvert his rule, but bring his head to the block instead of his being permitted to die a natural death. It is a conceded fact that, if the powers that were in England had been less rigid in their determination to tax the colonies, the existence of the United States as one of the independent nations of the world would have been indefinitely postponed, if not prevented for all time. But in the "councils of the gods" it was decided that the time had fully come for our land to cast aside her leading strings and "assume among the powers of the earth a separate and equal station," marking an era in the triumphal march of progress—a beacon light for the well-wishes of humanity, leading to a higher level in the social scale. Any man would have been laughed to scorn who would have said, when the culmination of Calhoun's teachings was reached in the secession of the southern states, that any of their gifted leaders could say, while commemorating the deeds of one of their most important cities, that the time had come when they could say that they were not only glad that the war had ended, but glad, too, that it ended as it did."

Verily, when the gods would destroy an institution that man, in his finite comprehension, has set up and idolized, they make its most earnest advocates mad, mad, mad. Will history repeat itself? Coming events cast their shadows before them.—National View.

Mind and Soul.

We fear that our civilization is too much a civilization of the mind, and that we seek to ignore the life of the soul; but, although we may try to ignore the immortal essence, it asserts itself again and again; and not all the work of the mind, not all the counsels of calmness and caution, can prevent the irresistible soul from asserting its sway. Observe that the men who have been most influential on earth have not been those most remarkable for power of mind; they may have been ignorant, incapable of sustained thought, unfit to solve the pettiest problem which demanded acuteness of brain. But they had that something which passed all power of brain—they had an influence which did not work through words—they were far above all reasoners; and their Creator used them as instruments through the force of their souls. For ourselves, we do not think that the soul of man returns to the universal soul when mind and body have passed away. During the time when the essence makes itself manifest through the will of the flesh, it must acquire certain individual characteristics; for it cannot be independent of its environment, though it may act independently of the mere body. We cannot believe that the real Gordon, the real George Fox, the real Caesar, can ever become extinct; and we see every reason to think that the soul remains sentient and active after the brain has ceased to show those manifestations which we call mind.—Family Herald.

Heed the Warnings.

Rome lost her republic and the people their liberty, when two per cent. of her population, by treachery, trickery and crime, succeeded in grasping 95 per cent. of the wealth of the people. This was accomplished by means of corporations. With these villainous legal fictions as his predecessors and coadjutors, it became easy for Caesar to trample upon the rights and liberties of the common people, and force monarchy, despotism and ruin upon the citizens of Rome and the world.

In the United States 13 per cent. of the population, by the liberal use of false statements, trickery, chicanery, thieving and villainous class legislation, and by bribery of legislators, governors and judges, have already concentrated 85 per cent. of the wealth of the country in their hands, and it is estimated by competent statisticians that the remaining 15 per cent. will surely follow within five years.

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THE BETTER WAY.

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CINCINNATI - - - JUNE 21, 1890

A. F. NELCHERS - - - EDITOR

41 Two Dollars per Year to subscribers in the United States, Two Dollars and a half to Foreign Countries. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States The BETTER WAY will be sent *Si Monks* for \$1.00.

The BETTER WAY can not well undertake a bond for the honesty of its subscribers. Advertisers must be accepted fair and honorable upon their faces and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of persons or things which prove to be discreditable or worthy of action.

When the post-office address of The BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure proper notice, must reach this office on Tuesday of each week. The BETTER WAY goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money ordered payable to THE WAY PUBLISHING CO., South West Corner of Plum and McFarland, CINCINNATI, O.

CRIME.

It may be argued that crime is a matter of relativity. But we have reached an age—a cycle of time, a period of evolution—in which meanings are not arbitrarily accepted because custom will have it so, or because philologists have made it a law. Law is intended to right things; and like crime must be intuitively manipulated, understood and defined. Definitions therefore must be intuitively or spiritually sensed—not arbitrarily laid down, and crime therefore can be defined in two ways as well as other words. Intuitively or spiritually defined crime is not understood by the materialistic world. Every act committed by man, though feeling in his soul that he is justified and right in doing it, against which a state law has been enacted, is a crime in the eyes of the world. It was once considered a crime to heal another by magnetic treatment, and it is still regarded so by some. But no act which has good in it, can be made a crime, either by law or any superstitious notion that people may have in connection with it. Crime in the face of natural law is that which is in discord with it. Common law must be based on natural law to be just. A law maker should understand human nature, or be intuitive or psychometric enough to sense the needs of the nation or the community he represents, and only hold office according to his natural qualifications for this effect. Class legislation has given birth to more crimes than man has ever invented in his most depraved state. Selfishness is a natural crime and meets with punishment from nature. All acts based on selfishness therefore are crimes against which state laws may be made without encroaching on the natural or divine rights of man. But a law based on selfishness becomes a crime in itself. Every statute on record that has been enacted by a monopolizing agency or in the interest of a class, is a crime against nature. Every law that has a selfish foundation is a crime *per se*. Every ordinance that deprives man of his natural born rights, i. e., the use of his inborn talents or gifts, is a manufactured crime. It is the law which prohibits that constitutes the crime—not the act which the law denominates as criminal. The law maker becomes an accomplice as soon as he permits individual gain, whether for notoriety or remuneration, to displace his conscience or act contrary to his reason. Stupid ignorance is naturally excusable; but those who have shrewdness enough to attain to office, are also sufficiently developed to comprehend or sense the warnings of natural law through the agency known as conscience. Common law must be in accord with universal law, and only those who have the true welfare of their people at heart are enabled to interpret nature sufficiently (intuitively) to enact governmental laws that are just and equitable—unselfish and satisfactory to all alike. There are periods in the world's history when such has been the case. But as soon as unprincipled men ascend to power this condition is gradually sacrificed for selfish purposes. It is the beginning of man-made crime. Unjust laws lead to lawlessness. This brings about more law making; and the more law making, the more law breaking there always will be. Anarchy is the result. Every strike, for whatever purpose, is but a counter agitation of too much law. Crime begets crime—if but so-called crime. Unjust or arbitrary (class) laws are the highest crimes that can be enacted; for they affect more than the individual or a few, as in that committed by one man, a firm or a company. Crime is not that which common law calls crime, and no man is a criminal who breaks an unjust law or statute. He may be adjudicated one by a mortal tribunal or a so-called court of justice; but this does not make him one in fact. He has not been untrue to nature. In fact, in many instances he has but followed out the divine impulse in his being. And the man who dares stem this impulse in his fellow being is the criminal—not the actor, however "unlawful" he may be in the sight of common law. And the man who carries out a law enacted against human gifts or talents, knowing that the law is unjust (unspiritual) is a criminal—not the man who exercises his

gifts or talents. And the men or body of men who enact such a law, knowing that they are doing so in the interest of a class, are criminalizing themselves in the sight of natural law. They are the virtual creators of crimes and will be held responsible for the evil effects of the same, whether in mortal or spirit life. Man cannot escape universal law; for all that is opposed to, or in discord with that form of law, is crime; and the greatest criminals now exist among those who would sit in judgment and enact laws which are in themselves crimes.

LIBERTY OR—DARKNESS.

There are too many causes extant on which the United States Government can arrest its citizens. The next move will probably be to prevent journalists from saying this much regarding it. The arrests made on the most trivial excuses during the latest census enumeration furnish another example. The reins of government are surely tightening on the people. Centralization is no more dormant, but fairly budding, and will bloom into imperialism if things are allowed to continue as they are now doing. Citizens may be arrested on suspicion and no satisfaction guaranteed if proved innocent. News-dealers, book publishers, boot sellers, art dealers and editors may be arrested and obtain five years penitentiary service on the whim of a Comstockian agent who may look upon something natural, historical or artistic as impure or obscene. We object to obscenity ourselves, but it must take a very filthy soul or mind to see impurity in everything that is not covered with blankets or fig leaves. To the pure all is pure according to the Christian doctrine. But we suppose those who voted in favor of this bill hadn't much faith in Christian doctrine or regarded it as some sentimental balderdash good enough for silly minded people or such as lived during Christ's time. However, as Spiritualists have the balance of power in many places, it would be well for them to pay their respects to politics a little, or throw their influence in favor of the party who offers the most freedom, religious and secular, to the people. The *Banner of Light* in issue of June 7th editorially says:

"The Republican party, so-called, has all along been, and still is, industriously catering to religious bigotry in the hopes of thus increasing its numerical strength." It further on says, that the close of this century appears to be going backward, "because with the aid of corruption and fraud in the popular elections, and the intolerant theologians of the Andover stamp, of whom Harvard College is a weak auxiliary, the Republican party succeeded in capturing the control of the general Government. Ever since the majority in Congress began to cater to this self righteous but hypocritical class of the American people, up to this very day and hour, the screws have been so tightened that there is now a popular waking up to the fact that these hitherto free United States are really in danger of being finally ruled by a quasi religious oligarchy."

Continuing it also says, that a halt is called by them as occupying the independent platform. And closes with "We admonish you in all seriousness everywhere, Spiritualists, to protest as one man against class legislation of any description, coming from what source it may. Let it be continually kept in mind that eternal vigilance is the price of liberty, and that religion is above all other liberty for value."

SUPERSTITIOUS BIGOTRY.

To punish men and women by law, or even demanding a license fee from them for the exercise of their mediumistic powers, is like punishing musicians, actors, priests, or mechanics for earning their daily bread through the exercise of their respective gifts or talents. A priest gives consolation to the oppressed, and frequently through the same powers that a medium does; namely through psychometry or inspiration. A musician without inspiration (waking trance) is seldom qualified to teach. Spirit aid thus becomes a necessity with him to attract patronage. An actor may be classed with the musician in this respect. A mechanic becomes skilful in comparison to his gift of inspiration; for without it he lacks inventive powers. Trance is a higher condition of inspiration; i. e., a more absolute control of the spirit inspiring. Clairvoyance or second sight is as old as history and is the gift which has been the means of keeping the belief in Immortality alive in the hearts of men and women. Psychometry is the gift of palmistry understood scientifically and reduced to a practical basis. Inspiration is the gift which makes authors, poets, preachers and orators, and great in comparison to the control that spirits have over their respective minds or mental qualities. Mediumship runs through the whole human family and is simply genius defined—classified, and especially those phases which have been heretofore misunderstood, and for which in past ages the gifted ones were martyred.

It is yet misunderstood by the masses, and due to bigotry on one hand, and that which some would foist on Spiritualists—namely superstition—on the other. For superstition is idle fancy, and if Materialism has not become an idle fancy, we are at loss to know what has. Materialism declares that intelligence is the outcome of matter and that with the death of the physical body man ceases to exist—two propositions that Spiritualism has disproved long ago, making the continued belief in them therefore a superstitious one, or a veritable superstition. So the denial of mediumship is superstitious, and to enact laws opposing it is nothing less than bigotry.

POSTAL NOTES.

It will be remembered the postal currency was a great convenience in those days. Why the issue should be discontinued we cannot see, that is, we do not see any good reason for it. And now that we are inaugurating reform in the currency, it appears to us to be a good time to renew the issue of these small numerals, which was formerly so popular among the people.

Pray, Messrs. Congressmen, let us have them once again. No one will object, unless it should be interested parties, whose business would be interfered with by this kind of currency.

Some bankers or brokers might demur, but the mass of the people, who would be accommodated, would be unanimous in their favor. This, of itself, ought to decide the question and cause the requisite legislation to secure the same.

How often people desire to remit small amounts, under a dollar, through the mails. Fractional paper currency supplies this want, and the postal service affords the best medium through which this can be done. We wish somebody would introduce a bill of this kind and push it through the present congress. Let us have it, gentlemen, and your constituents will, with one accord, rejoice and applaud.—National View.

Millions of letters are mailed daily to merchants, publishers and novelty dealers containing sticky postage stamps because the people will not pay for a postal note or go to the trouble of getting one, and the merchant or publisher becomes the loser when they accumulate on his hands and has to dispose of them at a discount. Fractional currency will supply a much needed want. Let us have it.

IS SPIRIT COMMUNION LAWFUL?

The old testament forbade communion with spirits. Thus it was a law for the times, and probably a good one considering the ignorance of the people at the time Jesus violated that law, for he commanded with Moses and Elias. Some of his apostles did the same. Thus the law became obsolete, as the Connecticut blue laws have become obsolete by the higher enlightenment of the people to-day.

If it is unlawful to-day to commune with spirits it was

implanted must bring forth effects accordingly.

As we see we shall reap, although the innocent often suffer with the guilty.

But as the spiritual hosts are on the side of the pure and some aid can come from that side, it would be well to lay aside prejudice and pride in order to give our spirit friends the necessary conditions to aid us. A hint to the wise is sufficient.

All life is intelligent, and perhaps even before sensibility is manifested in the object it represents. How do we know but what the oak, the rose, the grass blade is intelligently conscious of its existence, even if not sensibly conscious. Fact is, that man can be intelligently conscious of life, though unconscious to feeling or sensation—notably when under the effects of an anesthetic. And if life is intelligence, why should it not be conscious of its existence through other conditions that are insensible or unconscious to sensation?

The miracles or spiritual manifestations of the past were accredited to God or the angels. Now a-days the church accredits them to the Devil. Either the Devil has grown the strongest since the days of the bible miracles (probably let loose some 800 years ago), or it is human nature to repudiate that which takes place under their very noses, and believe in unproven things because they are ancient.

Every medium should strive to be as much a man or a woman as he or she is a medium. The greater or more wonderful the mediumship the greater should be the character that harbors the gift. Let every medium live up to that which he represents or teaches and Spiritualism will have reasons to be proud of its existence.

Bismarck is very much annoyed because things go on well in the German empire without him. Old Bis. is in the same predicament that those Spiritualists are who imagine they can run Spiritualism minus the mediums and the spirits.

Every individual is a personal God; i. e., he or she is God or life (nature) personified. Thus we may believe in a personal God without being accused of orthodoxy.

If you get anything unreasonable from the spirits don't always blame them; for like attracts like, you know, and a little introspection is in order.

And still another. Now it's a coal-trust, and they intend to make it cold for consumers this winter.

WHICH RELIGION SHALL WE TEACH?

The Presbyterians want religious instruction in our public school.

But how can we have it in this republic, where the church and the state are wholly separate? What religion shall we teach? Shall it be Christianity or Buddhism, Judaism or the doctrines taught by Jesus.

The Presbyterians assail the Roman church as the enemy of the school system; and yet they are joining forces with it in demanding religious education as a necessary part of the public school system—New York Sun.

Briefs, Personals and Locals.

The Hawaiian Legislative Assembly of 1890 was opened May 29 by the King, who in his address stated that during the biennial period just closed the country had enjoyed a great deal of prosperity, and the financial affairs of the kingdom were on a sound basis.—The same news item also stated that "the opening of the legislature was attended by no disturbance." The latter may be attributed to the fact that they are not as far advanced in civilization as our States' legislatures are.

Mr. Paul Albert from Chattanooga, Tenn., was in the city last Sunday, and was welcomed at the Union Society meeting as a favored visitor.

Herr Carl Hansen, hypnotist, has taken up his residence permanently in England, his address being 23 Abingdon Villas, Kensington, near the High street railway station. He treats diseases hypnotically, and has classes which he instructs in hypnotism. Both Mr. and Mrs. Hansen are members of the London Spiritualist Alliance.

Though reading is a matter of taste and newspapers generally have every variety of readers, it would facilitate matters a little to know what is most wanted by the public and especially by our readers.

Our correspondents and others who feel disposed to express themselves on a postal card, might send us a few lines stating what class of reading matter they prefer, whether pertaining to the phenomena, the philosophy or the science of Spiritualism, and whether they like politics, general news or humorous items as a relish in between. Or simply state what departments in the paper they prefer, and we might be able to judge from that. We hope our readers will respond to this.

Our thanks to Hon. Leland Stanford for public document.

Send us some articles on the phenomena of Spiritualism—something that you have personally witnessed, and of recent date, so that skeptics cannot deride it as something that is impossible to be reproduced on account of the absence of the medium. Tell them that the medium is gone to the other shore or not giving any more sittings and they will disbelieve you. But let them know that the same can be done again, and they will have more confidence in your narrative.

It is proposed to establish one cent postage on local letters in cities having carriers, and it is believed that this rate will soon be adopted for all letters.

Dr. A. B. Dobson, one of our oldest advertisers, requests us to say that he has the original of all the testimonials published by him, and readers may feel assured that he will publish nothing but what is strictly true. He is a good diagnoser of diseases, and knowing the nature of the disease, and the half the cure. He does not have to experiment on a patient first to find a cue, but goes direct to the cause. That is the new method. See advertisement and testimonial in another column.

Two good sized audiences greeted Mr. Emerson on Sunday last at G. A. R. Hall to listen to his lectures and witness the manner in which he gives spirit tests. Quite a number of strangers had put in an appearance, and as some of the tests were very remarkable, it undoubtedly gave many of the aforementioned something to think about. His morning lecture was principally on self culture, and as Mr. Emerson was in complete trance, and himself does not converse on this subject nor much on Spiritualism anyway, it may be taken for granted that the lecture was taken for granted that the lecture was a purely spiritual one—being dictated by the spirit world entirely. Self culture or the act of knowing self seems to be the coming issue for Spiritualists to consider; for it is voiced through all mediums at present. It is certainly an interesting study; for by analyzing our own defects or virtues, or trying to find a cause for every thought, impulse or action we are unwittingly prompted to do, we learn some of the secrets of nature—i. e., to understand nature better; and this being causation, we are virtually studying the spiritual at the same time, and in this is included the phenomena of Spiritualism.

For the phenomena belongs to the real causation, and we will never understand this until we know self. The evening lecture was a sermon based on a biblical text and probably was suggested by the band to reach a certain class of thinkers or investigators present on the occasion. A former young lady resident of Cincinnati controlled the medium for this effect.

The Presbyterians have declared against the use of tobacco. Smoke enough in the future.

Congress has empowered President Harrison to declare war against Venezuela in the event of refusing to pay indemnity for the detention of two New York steamers in 1871. This is the greatest authority ever granted a President of the United States. What next?

While on one of his visits to our sancum a few days ago, Mr. Emerson, was suddenly controlled, and falling into a complete trance state, was made to deliver a highly consoling and encouraging message to the editor and business manager of THE BETTER WAY—the spirit saying that he was often with us and took a great deal of interest in the management of the paper, and also sent greetings to his many friends in earth life. At the close he announced himself as Jonathan M. Roberts.

Plutarch.

Last week there were thousands of Catholic pilgrims at Pittsburg, Pa., from all parts of the country at Father Moller's church, on Troy hill, Allegheny City. They were celebrating St. Anthony's day. Father Moller has an international reputation for his cure. He is 60 years of age, and came here from Belgium 32 years ago. He studied medicine in his native land. All kinds of diseases are brought to his attention. One woman, whose name could not be learned, came from Cincinnati who has been unable to walk for 10 years. All the boarding-houses in the vicinity of Troy Hill are filled to overflowing. One boarding-house mistress had filled her own residence and hired an adjoining one to accommodate the strangers.

A West Virginia Judge has fined eight merchants \$100 each for selling essence of lemon. This judge holds that flavoring extracts, essences, spirits of camphor, or any article with alcohol as a basis or ingredient, though not sold or handled for drinking purposes, subjects the dealer to special tax. What next will be tried to hamper the people?

The Indianapolis Journal of late dug states that two men were fined \$10.50 and \$13.25 respectively for taking photographs on Sunday. They were amateurs engaged in taking landscapes. Let us pray for a community who permits such outrages to be committed on its citizens; for they are in mental darkness, surely. This is a "free" country with Russian laws.

Mr. Moses Hull will be at Chicago July 6th; at Holbart, Ind., July 11 to 13th; at North McGregor, Iowa, July 18 to 20th; and at South Haven, Mich., from August 10 to 18th.

The Society of Union Spiritualists will give their seventh annual picnic at Mount Lookout Park, Saturday, June 28, 1890, all day and evening. Tickets, 25 cents. Children under 12, free. Music and dancing under the direction of Mr. Clinton. A dinner from 2 to 8 p. m., consisting of roast meats, vegetables, dessert, tea, coffee or milk, will be served for 25 cents. Sandwiches, cold meats, tea, coffee, sweet or butter milk, each 5 cents. Ice cream, 10 cents.—It is expected that street cars will run to Delta Station without change, so that only one transfer will be necessary. Steam cars leave the Pan Handle depot for Delta Station at 11:15 a. m.; 1:15, 2:30, 3:50, 5 and 5:50 p. m. Distance, three miles; time, fifteen minutes. The gatekeeper at the Park entrance, will present each holder of a ticket with an envelope calling for a gold or silver coin gift, or some other useful article. I. S. McCracken, J. B. Grooms, H. A. Starr, committee.

Character, not reputation, is what makes the true man.

In an article headed "What is Man" is last issue the signature should have been "Lux." Also read Neshama for Vishama, and Nucleolosis for Nucleoloni—although the author attributes these errors to his own carelessness in writing. We have often requested that technical terms and proper names be written plainly. Printers are not supposed to be posted in the former nor able to guess at the latter.

Mr. H. C. Barry, of Portland, Maine, writes that a camp meeting will be held by the Temple Heights Association at Temple Heights, Saturay Cove, Northport, Maine, this season, commencing August 10th and lasting two weeks. J. Frank Baxter, Dr. H. B. Storer, A. E. Tisdale, Mrs. Julietta Yew and Mrs. Kate Stiles are listed among the speakers and mediums so far.

M. V. R.—Spiritualism is a philosophy that cannot be understood in a day. You must have patience and simply study, study, study; and by studying your own nature you will arrive there quicker than by any other route.—Write when you feel impressed or "moved by the spirit" as it were, to do so.

J. M. P.—Yes, with pleasure.

D. C. C.—Your article is O. K. Will see the light in its regular turn.

W. F.—Must decline with thanks for the present, as we have all we can carry in that line.

Ladies' Department.

Written for The Better Way.

Keep Glad Songs Intoning.

BY EMMA RODD TUTTLE.

If you bear a heavy heart, sing and try to cheer it; Some sad fellow traveller will be glad to hear it; Song is always pleasanter than dolorous moaning; Sing for those who lack good cheer, keep glad words intoning!

When the clouds hang heavily and our feet are weary; When our eyes are blind in mists and the night is dreary, Is it not a gladsome sound, hope and new strength bringing.

As we march to catch some voice hallelujahs singing?

Sing about the Father's love, peaceful rest in heaven

When we pilgrims all reach home, no more tempest driven,

Then we need not sing to cheer those too heavy-hearted,

Life will be one triumphant song with the dear departed.

For your fellow traveller's sake sing then and be cheery, Moans and groans from wretched hearts make the strong grow weary!

There's enough to sing about on heaven's blooming highlands,

Where white lilles wreath the rims of the Eternal Islands.

That Makes a Difference.

McCorkle—Is it right to speak of a man as "of the male persuasion?"

McCrackle—It is if the subject is unmarried.

McCorkle—What has that to do with it?

McCrackle—Why, if he is married his wife persuades him.—Judge.

MRS. PACKARD AND THE CZAR.

To the Editor of The Better Way.

I have been a patron for several years, and, of course, like the paper. Its fairness and impartiality are commendable traits in its conduct.

I know you detest long letters, so to the point. Here is a letter, to the Czar of Russia, an open one; the author is a lady 74 years old, whose history is one of the most remarkable of this century. Her talents are equal to the best the country has ever produced. She was incarcerated in the Illinois State insane asylum for three years by her orthodox Presbyterian minister husband. Her offense was disbelief in total depravity and infant damnation. She is the author of eight books. When she regained her liberty she hadn't a dollar, but by her genius made a fortune, cared for and educated six children, all of whom are honored citizens. Besides all that pertains to this, she earned and spent \$60,000 in the interest of the oppressed women of America. She has visited forty-three Legislatures (States and Territories), had laws passed in thirty-one States for the betterment or elevation of women, has a bill before Congress now to remove the common law disability attaching to woman on her marriage, making her at law the husband's equal. If the husband dies she to have the same property rights that he would have if she dies, as much right to the care of children as he, the same right to acquire property and transact her business, but no right sought to the use of the ballot; there is much more, but space forbids.

Will you please copy Mrs. Packard's letter, herewith enclosed, and as published in *The Flaming Sword*, as it may gratify many of your readers.

THE LETTER.

To the Czar of Russia.—Honorable Sir: Having read Mr. George Kennan's account of the treatment political prisoners in Russia are receiving, under your sanction, the impulse of womanhood impels me to do for them what I would wish to have done for myself were I in their condition, which is, to ask you, Sir, in the name of humanity, to extend to them that prompt relief which the civilization and Christianity of the nineteenth century demand for them.

Humanity is now one on earth, and Christ is establishing His kingdom in all nations of the earth, and His kingdom is to supplant all kingdoms not in harmony with His own, "wherein dwelleth righteousness." What is just, humane and benevolent will remain on a sure foundation; but what is cruel, tyrannous and malevolent will be destroyed, for "all power is given unto Him," and He is going on "conquering and to conquer," until His will rule on earth as it now does in heaven.

His kingdom is to be established in each human heart, by establishing there the throne of an individual conscience, from whose decisions there can be no appeal.

Therefore, Czar, let your subjects be free to obey its mandates, and be protected in the exercise of this God established government "within themselves." You cannot shut out this divine illumination, which has come to stay in every human heart, and will be established in every human soul, for this is His kingdom, which is "to rule over all."

You, Czar, are like all the other accountable agents in this, His realm, to stand or fall in judgment, just where your record of your own deeds places you.

Honorable Czar, you are my brother, endowed with a God like nature, which dictates that womanhood do find in you her true, natural protector, her shield, her deliverer. She has a God-given right to be protected by man, as a counterpart to your obligation to be her protector, through this manly endowment. O Sir! Give it scope!

by extending to those suffering women in your prisons that justice and humanity as this principle would inaugurate, just as you would wish to have it extended to your own dear mother or sister were they in their circumstances and conditions.

Most respectfully yours, In behalf of suffering Womanhood in Russian prisons,

MRS. E. P. W. PACKARD,
3250 Prairie Ave.

Chicago, U. S. A., March 7, 1890.

QUESTIONS FOR CONSIDERATION.

Petitions are being sent to the Czar of Russia from the women of America, in defense of the imprisoned women in his realm, for the exercise of their rights of private judgment in political matters. This is laudable. This is right.

But why is it that while these protests are being extended in their behalf by American womanhood, the public sentiment of Chicago will allow the imprisonment of Mrs. Carrie Sawyer here in this city for simply exercising her rights of conscience and religious belief in her own house, in a quiet, orderly, lawful manner, with not a single public protest being heard against this trespass upon the flag of religious toleration in this model city of the whole civilized world?

When this fact is seen in its true light by this Czar, will he not say to these representative Americans: "Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye?"

MRS. E. P. W. PACKARD.

Chicago, May 17, 1890.

Crashed By Baby's Death.

A strange and pathetic little procession was to be seen entering this place yesterday morning, writes a Livingston, Texas, correspondent. It consisted of a mud-splashed buggy containing a baggard, disheveled man and woman, with a little coffin at their feet, and Constable Smith leading the poor, tired horse, followed by a crowd of grave-faced men. The man and woman were Dr. William Ripperdam and his wife, from Shady Burn, a little place about eighteen miles east of here, and the coffin contained the body of their child. The history of their appearance here is one of the saddest possible. About fifteen months ago this child was born to the couple, who had reached middle age without children, and the baby became the idol of its parent's hearts. It was touching to witness their devotion to the little creature, which they attended constantly, and when about two weeks ago death robbed them of it the warmest sympathy was felt for them throughout the community.

Preparations for its burial were made, but on the morning appointed Dr. Ripperdam and his wife, together with the coffin containing the body, were found to have disappeared. Their house was left open, and only the doctor's buggy and horse were gone. As they had no relatives to interfere they were not sought for, and the general supposition was that they had taken the child elsewhere for burial. But news came in a few days that a buggy containing a man and a woman with a coffin was being driven aimlessly about the country. All who met them declared that one or the other of them prayed aloud all the time. Sometimes they were run across seated by a running stream partaking of a meal of crackers, potted meat, etc., with the horse cropping grass near by and the casket beside them. When accosted they answered that they feared the body would be taken from them, and that they hoped by prayer to prevail on the deity to restore it to life, quoting the miracle of the widow's son.

They were seen near here the day before yesterday, and were taken charge of by Constable Smith and a posse, who brought the buggy and its occupants with their melancholy treasure to town, where the remains of the child were buried. The poor father and mother were frantic, raving and praying all through the ceremony. They were given a room at the Mayberry House and locked in, it being hoped that as the baby was really buried they might resign themselves to their loss, but during the night the pair escaped by a window and were found in the cemetery, where they had nearly succeeded in exhuming the coffin. When taken away they became so violent that it was necessary to secure them. They have been adjudged insane, and will be sent to the state asylum to-morrow. The case has excited much sympathy throughout the county, as the doctor has quite a reputation for learning and skill in his profession, and his wife being noted for her benevolence and piety.

What a consolation Spiritualism would have been to them.

A Latin Play.

Amateur theatricals are getting to be quite a fad in Boston. There have been Greek plays, and French plays, and English plays, but the talking has all been done in English. It remained for the Latin school girls to introduce novelty in this line. Not a word of English was spoken while the curtain was up. The acting was realistic, and, although a trifle amateurish at times, left no doubt in the minds of the spectators as to what was intended to be represented. To guard against any misunderstanding, and in order that people who might come from other cities would understand the plot, the story of each act was told in English before the rise of the curtain. The play is called "The Feast of Dido." The scene is laid in Queen Dido's court at Carthage. Aeneas is the guest of the Carthagian queen, and at

her request he relates the story of his wanderings after the fall of Troy. The first and third act represents the scene in the banquet hall at the feast given by Dido in honor of her guest. The second act is a series of tableaux illustrating the story which Aeneas is relating. The task of arranging the play was done by the girls without assistance, it is claimed. Their ages are between fifteen and eighteen years. They committed to memory several hundred lines of Latin, studied the characters until they were thoroughly familiar with the roles they were to assume, arranged their own costumes and provided their own scenery, and all this without interfering with their regular school duties.

Tea Making.

In preparing tea the water to be used should never be poured directly from the kitchen kettle into the urn. It should be cold, fresh water, brought absolutely to the boiling point. The tea used will, of course, differ according to taste, but none is better for the purpose than the best English breakfast. The leaves must be placed in the pot in the proportion of a heaping teaspoonful to each person. Upon these leaves pour a small quantity of boiling water; never use all of the latter needed at once, as a sudden rush will certainly "drown" the tea. Now pull the cozy over the teapot and allow the contents to draw a few moments, when you will have the best infusion possible; repeat this process as many times as needed; after using the first potful and filling once more with boiling water, the tea loses its strength and flavor. Boiled tea is harsh, and breakfast tea should never be steeped upon the stove. It will not often be necessary to strain where these directions are followed, but the sudden addition of water floats the leaves, which do not again settle.—Journal of Health.

"Love Ye One Another."

BY ALICE CARY.

"Do not look for wrong and evil, You will find them if you do; As you measure for your neighbor, He will measure back to you.

Look for goodness, look for gladness, You will meet them all the while. If you bring a smiling visage To the glass, you meet a smile."

Who They Are.

Appended is a list of the married and stage names of some prominent actresses:

Amy Lee is Amy Walkins.

Lillian Lewis is Kate Lewis.

Marie Prescott is Mrs. Perzel.

May Fortesque is May Finney.

Elen Witten is Mrs. Doremus.

Laura Joyce is Mrs. D. G. Bell.

Hurieta Beebe is Mrs. Lawton.

Marie Jansen is Mrs. James Key.

Lily West is Mrs. Harry Brown.

Agnes Elliott is Mrs. John Keller.

Agnes Ethel is Mrs. Frank Tracy.

Edie Elsler is Mrs. Frank Weston.

Albina de Mer is Mrs. M. B. Curtis.

Ada Gray is Mrs. Charles Watkins.

Ida Mullen is Mrs. Benjamin Luthill.

Annie Pixley is Mrs. Robert Fulford.

Maud Granger is Mrs. Alfred Follin.

Dora Wiley is Mrs. Richard Golden.

Lizzie Harold is Mrs. W. S. Comley.

Louise Thordyke is Mrs. Boucicault.

Marion Elmore is Mrs. Frank Losee.

Caroline Hill is Mrs. Herbert Kelcy.

Cora Tanner is Mrs. William E. Sinn.

Madeline Lucette is Mrs. J. H. Ryley.

Agnes Booth is Mrs. John B. Shoefel.

Pauline Hall is Fredericka Schmidgall.

Anna Boyle is Mrs. John W. Summers.

Lottie Church is Mrs. John M. Stevens.

Ethel Brandon is Mrs. L. R. Stockwell.

Lizzie Hudeon is Mrs. Edmund Collier.

Marion Wainwright is Mrs. Louis James.

Kate Claxton is Mrs. Clinton J. Edgerly.

Florence Gerard is Mrs. Henry E. Abney.

Minnie Conway is Mrs. Osmond Tearable.

Lizzie May Ulmer is Mrs. Geo. Ulmer.

Fay Templeton is Mrs. Howell Osborne.

Pauline Markham is Mrs. Randolph Murray.

Margeret Mather is Mrs. Julius Haber-

korn.

Georgie Drew is Mrs. Maurice Barry-

more.

Isabelle Coe is Mrs. Frank McKee.—

Chicago Herald.

Evolution of the Foot.

"Girls between the ages of sixteen and eighteen," said a fashionable shoemaker, "have often enormous feet and the flesh is fat and inflamed, but at twenty-two years these enlargements entirely subside, the muscles and tendons and all the flesh parts of the foot become firmer, the shape of the foot has decreased, and in every way a difference is seen. Shoemakers have much difficulty with young ladies at this age, as they take as large a shoe as an adult woman. When they get older and their feet settle, and new shoes are made on the old last, they complain of their being too large. Explanations have to be made when shoes for the girl of fifteen are charged for at the same price as her mother's. It has to be demonstrated that as much material and workmanship is put into one as the other. Among men from thirty to thirty-two years of age the feet lengthen in a very perceptible manner. At this age three-fourths of the customers complain that the recently-made pair of shoes were shorter than the last. Feet sometimes lengthen nearly half an inch."—Chicago Journal.

I think it must somewhere be written that the virtues of mother shall occasionally be visited on their children as well as the sins of fathers.—Worcester Times.

MEETINGS.

CINCINNATI, OHIO.
The Psychic Research Society meets every Sunday afternoon at Douglas Hall, northwest corner of Fifth and Walnut streets, at 7:30 p. m. Admission free; strangers cordially invited.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 11th and W. streets, every Sunday afternoon at 7:30 p. m. Admission free; strangers cordially invited.

The Lyceum for children and adults meets at G. A. R. Hall, 11th and W. streets, Cincinnati, every Sunday at 9:30 a. m. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half past 2 p. m. at the American Health College, Fairmount. Free to all.

BOSTON, MASS.
BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bowditch street—Meetings are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. J. A. Sholhamer, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers Sundays at 10:30 a. m. and 7:30 p. m. Richard Holmes, President; G. H. McGillis, Treasurer; L. B. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Marlboro streets—Meetings are held every Sunday afternoon at 7:30 p. m. Public meetings at 7:30 p. m. Spiritual afternoons last Friday afternoon in each month. Mrs. A. Barnes, Presy.

Mr. W. H. Woodbury, Secretary, 23 Bromley Park, Boston Highlands.

Meetings at Twilight Hall, 729 Washington street, corner of Hollis. Eben Cobb, Conductor.

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The Aurora Borealis.

The Aurora Borealis is perhaps the most beautiful of all the various atmospheric phenomena. It is witnessed in all its grandeur in the Arctic regions—

"Where for seventeen months continued Night Holds o'er the glittering waste her starry reign."

The name of "Northern Lights," by which it is often designated, is hardly correct, as the same displays are witnessed in the Antarctic regions. In Scotland, the Shetland Isles, and North America, fine auroras are witnessed; but more extensive exhibitions are seen in Lapland, the shores of Hudson's Bay, and the polar islands. In central and southern Europe many persons pass their lives without ever witnessing one of these beautiful spectacles of nature.

The auroras are the results of atmospheric electricity. According to the researches of M. Béquelin, it is probable that the upper strata of the atmosphere are almost always charged with positive electricity, while the warmer strata reposing on the surface of the land and sea contain the opposite kind of electricity. The aurora is a gentle and gradual recombination of the negative fluid of the earth with the positive fluid of the atmosphere, taking place at aerial heights.

In tropical regions violent thunderstorms, accompanied by abundant rain, tend to restore the equilibrium; but away from the tropical zone the silent action of the aurora causes the two electricities to meet and become neutralized. The disengagement of electricity in a vast sheet is only visible at night, and assumes every imaginable kind of shape, according to the way it takes place, and to the perspective caused by the distance of the observer.

On Feb. 18th, 1851, an aurora appeared in great beauty at London, Belfast, Paris, and other places in Europe; and on the same evening was noticed also at New Haven, Conn., illuminating a portion of the heavens toward the northeast with a beautiful rose-red light. In Europe, as at New Haven, the magnetic needle was observed to be sensibly deflected and agitated during the continuance of the phenomenon. In the evening, about six o'clock, while the sky was yet thick with the falling snow, all things suddenly appeared as if dyed in blood. The entire atmosphere, the surface of the earth, the trees, the tops of the houses, and in short the whole face of nature were tinged with the same scarlet hue. The alarm of fire was given, and the vigilant flames were seen parading the streets in their ghastly uniform, which, assuming the general tint, seemed in excellent keeping with the phenomenon. Such was the appearance exhibited over a large portion of America, where the clouds were not so dense as to obscure the auroral display. The false alarm of fire was not confined to New Haven; and superstitious fears of some impending awful conflagration generally prevailed among the ignorant throughout the country. It is remarkable of this grand exhibition, that it was observed over the whole eastern portion of the U. S., as far south as Culloden Ga., and also in Cincinnati and St. Louis. At the north, as observed particularly in New York, the exhibition ceased after having been seen for an hour; again appeared at half-past seven, and lasted for more than half an hour; and returned a little before nine in innumerable bright arces, shooting up from the northern horizon, of the most brilliant scarlet above, and below intensely white. They soon appeared also at the south, and extending upward to the zenith, the whole firmament above presented the appearance of a canopy of moving, brilliantly colored light, resting around the horizon upon an obscure bank—all the more dark and mysterious for the vivid display above. At half past ten all this had disappeared; but at half-past one there was another return of the phenomena, lasting more than an hour. At Staten Island, in New York harbor, the spectacle is described as the most magnificent ever beheld. The illumination was so great that objects outside of Sandy Hook were seen as clearly as at midday, and the city of New York appeared to be only a mile or two distant.

Auroras occur most frequently at the equinoxes at the commencement and end of the winter season. By M. Béquelin, who has made observations of auroras up to 1857, only seven auroras are enumerated for the month of June, while no less than 458 have been recorded for March, and 498 in October.—W. N. L.

"And is your son doing well at college, Mrs. Hankinson?"

"Very well that the faculty told him he needn't return during the sophomore year at all."—*Mussey's Weekly*.

The phenomena or meteor known as the Ignes fatuus is a flickering light, seen at night over the surface of marshy grounds or graveyards, which has puzzled philosophers from the time of Aristotle. Sometimes this light moves quietly along, resembling that of a lantern carried in the hand; and again it appears, not alone, but two or three together dancing merrily up and down. In the night mists it seems like the light from some neighboring house; and many a traveler has been enticed by its false promise, and led into dangerous bogs, from which he found no escape till the appearance of the morning light. It is not strange that a character of mystery should have attached to this luminous appearance, and that the ignorant should have ascribed its occurrence to some evil spirit. They call it Will-o'-the-wisp, and Jack-with-a-lantern; and this imaginary person is often alluded to by the old English poets. Thus Parnell in his fairy tale:

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"The Will, who bears the wavy fire To trail the swains along the mire."

In Scotland Ignes fatuus are called elf-candles, and these are supposed to portend the death of some inmate of the house near which they make their fatal appearance.

It is commonly believed that the light retires before one who pursues it; and this notion is confirmed by the statements of some observers, and disproved by those of others.

Some very remarkable Ignes fatuus were observed in the valley of the Fulda by Herr L'at in Oct., 1851. A heavy white fog covered the country, and damp mouldy vapors filled the air. The moon was shining through the mist, when Herr L'at saw, scarcely two paces before him, a small flame on the roadside. On his advancing towards it it disappeared; but soon after he saw a new light, followed by several others. All these flames remained fixed on the same spot. To keep them alive he was, however, obliged to approach very carefully, and to avoid causing a draught. They were about the size of a hen's egg, and gleamed, without changing their place, upon and between the blades of grass. They had mostly a greenish-white light. On touching them he found they emitted no heat. Some of them made their appearance with a crackling sound, such as that which takes place when phosphorescent hydrogen gas explodes spontaneously in the air. The atmosphere was perfectly quiet. Each flame lasted seldom longer than a minute or two.

The Ignes fatuus has been observed on battle fields. There it may have arisen from the sulphuretted hydrogen emitted by the decomposing animal matter, which always spontaneously inflames when it comes into contact with the atmosphere. The flickering light of the marsh may also proceed from the same gas, formed by the decomposition of vegetable matter in the stagnant water, ignited by a discharge of electricity or other causes. But, although the production of inflammable gases is one of the processes in constant action in nature, these do not apparently account for the various exhibitions of Ignes fatuus which have been witnessed, varying, as they do, so much in character that they cannot all be referred to one and the same cause. Electricity and phosphorescence can both cause luminous appearances; but the Ignes fatuus has never been artificially produced.

The phenomenon cannot be said to be of frequent occurrence. In the autumn months, however, it has been observed in the marshy grounds of Italy, in the north of Germany, the northwest of England, the Lowlands of Scotland, and several parts of the United States.—W. N. L.

Guardian Spirits.

Truth is horrified. Archdeacon Sheringham told to "an action-hedged congregation" at Gloucester cathedral recently the following natural story:

A clergyman, who lived in the North of England, stated that he was called up at night to go and visit a sick woman, and in crossing a lonely moor by himself he was suddenly seized as if paralyzed. He prayed to God, and his strength and nerves returned, upon which he proceeded with his journey and saw the sick woman, and then returned home. About two years afterward he was sent for to see a man on his dying bed. On going, the man told him he had a confession to make, and asked him if he remembered going across the moor late at night to visit a sick woman. The clergyman replied that he did. The dying man then continued, "Sir, I had a grudge against you, and I lay in wait that night on the moor to murder you, but I was prevented from doing so because I saw someone walking by your side."

Whereupon Truth wants to know whether the Society for Psychical Research has a branch at Gloucester, evidently believing that such a society may be trusted to suppress any such stuff. The Society for Psychical Research may be congratulated on Truth's estimate of its final cause.—Light.

In a restaurant, Customer—"Walter, just look at this spoon; it's dirty. Some lady's been drinking chocolate with it, and it isn't washed."

Walter (with emphasis)—"That is not chocolate; it's verdigris."—Judge.

A Good Manifestation.

To the Editor of The Better Way. If I may be so privileged I should like to state a very recent occurrence and ask an explanation of the facts according to natural law or spiritual manifestation, or by the powers that be.

Last week my husband called at the house of a neighbor whom we will call Mr. H. It was about 5 p.m. when they separated, Mr. H. going into his house and my husband coming home; but, being detained on the way, did not get home until 8.10 p.m. As I was preparing his supper, I stepped into the pantry where the light did not shine, and a voice which both myself and husband recognized as Mr. H., called at the dining room window only a few feet away, saying, "M—, come out here!" M. being further away in the sitting room, I repeated the call, "M., come out here!" But on his going out it was found that no one was near.

The next morning a brother-in-law of Mr. H. called and told us that Mr. H. had suddenly died between 5 and 6 o'clock the evening before. There is no doubt in our minds as to the reality of the spirit voice, but according to all explanations which I have seen, such occurrences should generally occur at the moment of dissolution, or when the death struggle the mind reaches out toward some dear absent one. Now it is very plain to us that under the circumstances M. would have been the very one on whom H. would have called, but it was over two hours after death. Is it possible the spirit was unconscious for that period and unaware of the change, or was it the condition of darkness on my entering the pantry which made it easier to come there? We are only mediumistic, not developed mediums, and do not invite communication with the spirits at present and for good reasons. Should you think best to give this an answer you will oblige.

[The head we put on this article may be regarded as all the answer necessary for explanation, only we might add that the spirit was, if not exactly in darkness, not yet conscious of the fact that he was a spirit, but still believed himself a mortal, or one dreaming. Otherwise it is a spiritual manifestation of common occurrence now-a-days.]

Written for The Better Way.

The New Year Prayer.

LILLIAN ABBOTT.

There's New Year in the Heaven As well as on earth, The angels are singing At the New Year's birth.

Their song is a prayer, For sweet harmony's sake, In behalf of all children Who suffer and wait.

They ask that the New Year Speak gently to those Whose hearts beat with tears, And whose thoughts are but woes.

That the New Year may breathe, To each soul in the spheres, Sweet songs of pure love, That peace may be theirs.

Still the angels are singing; Each note is a prayer. Stop—listen—you'll hear them, They are not from afar.

Hear the strains floating round us, Seeking rest in the soul; Let our hearts beat as one As closer they roll.

Phenomena Extraordinary.

In the spiritual journal, *Lux*, at Rome, are related facts which have taken place, through the mediumship of Madame Eusapia Paladino, in presence of scientific notables, Doctor Cialle, Professors Tassi, Perigia, de Ceutis, Capuano, le signor Verdino, a man of letters, well known; Professor Don Manuel Otero Acevedo, a skeptic, who came from Madrid purposely to observe this extraordinary phenomenon. Immediately after going into trance the medium spoke the purest Italian, although she did not know anything else but Neapolitan patois. The controlling spirit announced himself as being John King. This spirit asked the scientific men to take hold of the medium's hands, which they did immediately, but the medium at once disengaged herself from their grasp, raised herself up as a feather in the air, and floating over them in the apartment in full daylight. The floating body of Madame Eusapia stopped exactly over a small table, which she did not touch with her feet. Finally the young woman took a horizontal position, lowering herself gradually, apparently to put her head on the small table, but before this was done a pillow, which was on a bed in a neighboring room, came floating on the stand, and the medium's head laid upon it with the body floating horizontally in the air. In this position she remained about five minutes. Professor Don Manuel obtained, on his demand, the impression of three human fingers on soft wax in a glass vase previously hermetically sealed up in presence of all. After these facts Don Manuel sent Naples to return to Spain, confessing that he was conquered by the reality of the phenomena, but still refusing to attribute them to anything more than what belongs to earth. Have we not reason to say that such a man is convinced against his will and still retains his first opinion. When will the men of science consent to freely study the spiritual laws instead of always confining themselves to matter and denying the existence of spirit? During the seance in question a watch and chain was also elevated, and when the room was made dark one saw a blue flame going out from Madame Eusapia's body, and some rays of it lighted up the hands of the watch, so the time could be read.—Translated for The BETTER WAY from the French by C. G. Helleberg.

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IS THERE A NEW SCIENCE.
Concluded from Page 1.

And now into that inner realm, not of science, but of religion, into that realm of spirit you are invited to enter, to begin there to make the work lasting, and to feel that as the power from within is permitted to sway and govern the form, so will that power and force illumine the mind, give voice to the understanding, shape the action of human life, enrich the human knowledge from the storehouse of eternity.

To make the scheme of healing the world a matter that depends upon the individual formula, is to make the Deity dependent upon the dust, the light that illuminates the soul from within is the light which is eternal; such time as it may burst the barriers of the senses it will give its own voice of expression, will illuminate the mind and understanding in its own way and will make human life, though it is feeble and full of dross, the vehicle for the message that is divine.

The gifts of the spirit are poured out upon you; they come through those channels that are awakened from within; their voices are the voices of angels; their powers are the attributes of infinite truth and justice and love. From those sources, like a perpetual fountain, like an exhaustless stream, like a living light the world is to be illuminated.

Meanwhile the spiritual power and intelligences that lie between you and that domain that is beyond your ken are the instruments for imparting this knowledge, for giving some portion of this light, for bearing some portion of this gift, and the relation of disembodied spirit to matter is such that all these gifts may be known, and understood there when not understood in the realm of mind; may be demonstrated by possession when they cannot be demonstrated to reason or in any human way.

It is because of this that the human life is governed as it is, materially by material things; governed as it is mentally by reflected action of matter, and spirit must in the invisible, diviner realm be governed by those spirits who are apart from matter, apart from mind and its material environments.

It has been supposed that some sort of fusion or blending might be made between this "science," Theosophy, and Spiritualism, that sort of three-fold conglomerate might be offered the human mind in place of either. If such a thing were desirable it would not be possible for the simple reason that Theosophy, if true, is exactly the opposite to "Christian Science"; that "Christian Science," if true, is exactly opposite to Spiritualism. The statements which are true in Theosophy and the statements which are true in "Christian Science," are included in Spiritualism, but the bases of the two are as irreconcileable as the most opposite propositions in the universe. Spiritualism has its foundations in the prior nature of the spirit, but it fully recognizes the existence of matter and organic law, and the inter-dependence of the embodied spirit upon organic methods. If "Christian Science" were true there would be no need of it in the world, for the world is not. If the basis of that which is falsely denominated metaphysics were true, then the system would not be required and consequently would destroy itself and the necessity of its existence by its very propositions; according to all rules of logic it leaves the human mind nowhere. In the realm of Theosophy that which is true in spirit is included in the propositions of Modern Spiritualism; but Theosophy borrows its light from a past age in which the teachings were adapted to the age in which they were given and not for the present age, nor does the spirit accompany them which was their foundation. Therefore what need of this borrowed light when the real light is here? Besides this, Theosophy offers no solution of the problems of life which have not been over and over again stated in the inspiration of to-day. While it is a very desirable thing to have people less bigoted, to the end of recognizing that even the pagans had a form of worship which was desirable for all truth, it is not necessary that you shall wear their garments nor adopt their form of worship in order to perceive that when the inspiration came it was from the altar fires of the Infinite. Buddha does not walk the earth to-day. Buddhism in its present formulas is as diverse from the Buddhism taught by its founder as is the Christianity of to-day different from the Christianity of Christ. The form has taken the place of the spirit. The true revival of Buddhism would be if Buddha walked the earth in human form. But the earth does not advance in that way. Christ is come; but they are new Christs—as Jesus of Nazareth was the new supplementing the old; as neither Moses nor yet the more ancient inspired ones could teach the light that he brought. So the vivifying light of to-day is in the world; it is in the world in its own name, presents its own methods, declares its own form, spiritualizes the world, not from without, but from within.

In less than a decade of years these

superficial names will have departed, in a score of years there will not be a vestige left of that which seems to be, or has been recently, the theme of preoccupation in many minds. Theosophy will have gone back to the fastnesses from whence it came. The various forms under which the spiritual truths have been evaded will depart, and the light of the spirit, pure, distinct and simple, will shine with awakened fervor. In renewed ardor; human lives will not be ashamed to declare without any qualification, or subterfuge or other methods of denial, that the light of the spiritual truth is from the realm of the spirit, and that the spirit realm must be the messenger unto man, until man is set free from the senses.

Answer to Light Wanted.

To the Editor of The Better Way.

The article, Light Wanted, in No. 22 of THE BETTER WAY, may find an answer in a trumpet sound on the 10th of November, 1881, where Mrs. Smith, then in California, was the medium. After communicating with our loved ones, a very loud voice spoke as follows: "Good evening to you all. I am pleased to meet you. Please move back above six inches to change the conditions. I am Peter Mitchell."

Q.—Is there a personal God?

A.—It is utterly impossible to form a conception of the Deity. He is everywhere. It is blasphemy to speak of being after death in the presence of the Lord. Every breath drawn in gratitude is a silent prayer to God. Ponder well over the wonderful truths and this creation. What a fine mechanism! Too wonderful for human intellect to grasp, and yet how suited for reflections. As the love is the embryonic state of the child, so is our earthly life in the embryonic state as compared with its spirit life. After the conception takes place an individualized soul enters the body and remains so through eternity.

Q.—Where did this soul come from?

A.—From the great Intelligence.

As the afterbirth is necessary until the child's birth, but after that is useless, so the body is necessary to the soul until death frees it. Cultivate noble thoughts and drive away wicked ones; for by so doing you attract good spirits around you. Cultivate your physical health, as a soul can manifest itself better through a healthy body than when it has been confined for years in a sick body. As for the evolution alluded to in the last part of the article in No. 22, I am ready to confess frankly that evolution is true. From the beginning of a little amorphous body up to the highest formation, that of men, we see a gradual evolution; this seems to be a law of nature. We even see this evolution reaching beyond our mortal sphere, for are not the mediums a connecting link between our mundane world and the sphere of the spirits? and we know that even there progression, that means evolution, taken place. We may claim Darwin as a Spiritualist, although he stopped at the gates and did not or would not look beyond.

Sensation in Albion, Mich.

One of the most remarkable and wonderful cures that has been performed since the Christian era is the case of Mr. George Young, a highly respectable citizen of Albion, Calhoun county, Mich. The following is what Mr. Young says:

"For many years I was stricken with disease of so serious a character that I could not walk or stand. I was reduced to flesh from 180 to 100 pounds. The local physicians called my complaint liver, heart and kidney disease—in fact, all manner of diseases—but after I had paid out a great deal of money, they said I must die, and that very soon. Just at that time one of Dr. Dobson's circulars fell into my hands (I was no believer in Spiritualism) and I thought I would send to him and make a trial, for there was nothing else left for me. He sent what he called spiritual magnetized remedies. I commenced to take them and in a very short time I began to improve, and to-day I am as healthy a man as there is in Michigan, and can do as hard a day's work, and I know Dr. Dobson cured me. I took four months of his treatment; two months after I was well, and it has nearly if not quite made me a Spiritualist. Since I got well Dr. Dobson has been here to see me, and I attended one of his slate writing seances, which to me was wonderful. My cure made an excitement in our town, and by its means Dr. Dobson has had over one hundred patients here, and has been successful in curing or greatly benefiting nearly every one. Myself and wife will never tire in doing everything we can do to induce the sick to send to Dr. A. B. Dobson, of Maquoketa, Iowa, for assistance, the man who saved me from a premature grave. It is nearly a year since he cured me. It is through him and his spirit band of doctors that I am alive.

GEORGE YOUNG.
Albion, Calhoun county, Mich.

The foregoing is but one of many similar testimonies voluntarily furnished Dr. A. B. Dobson, of this city. His disciples number thousands, scattered from Maine to Oregon, and from Dakota to the Gulf. It is quite likely some may be found who have derived no great benefit from his treatment, though we are free to say we have never heard of such a case—the uniform testimony being "entirely cured or greatly benefited." "The lame walk—the deaf hear—the blind see." Dr. Dobson's career has been a wonderful one, and certainly he is richly deserving of all the success that has crowned his work during the last few years of his residence in the city. He is warm-hearted and generous with his friends, while those disposed to deride or oppose his work, he is not afraid to answer a fool according to his folly.—Maquoketa (Iowa) Record.

See advertisement in another column.

Pungent Paragraphs.

The boy of Tunis has issued a decree that every colored servant in his dominions shall be given a certificate of freedom.

Minister—I think I delivered a very touching sermon to day, don't you think I moved the congregation?

Deacon—I know you did. I saw a good many get up and go out.

Bishop Kutzer, at the Convention of German Catholics at Milwaukee, on the 17th inst., charged the Masonic fraternity with seeking to destroy religion. Resolutions calling for the repeal of the Bennett law were adopted.

One cause assigned for the healthfulness of Chinese cities is, that the people all water intended for drinking. They never drink water. The national beverage, tea, is always "on tap," even in the houses of the poor. Every little hamlet has a shop where no water can be bought for a trifling sum at any hour of the day or night.

What Whitman, the venerable poet, celebrated his seventy-first birthday May 31st.

THE MARCH OF TRADE.

Great merchant to manager—Inform the clerks, Mr. Mum, that owing to a general stagnation in business their salaries will be reduced 10 per cent. on and after the 1st.

Mr. Mum—Yes, sir.

Great merchant—And by the way, if the architect calls with those plans for New-ville villa ask him out to dine. I will return at 1 o'clock.—Clother and Furnisher.

A reunion of soldiers of both the Union and Confederate armies was held in Victoria, Miss., recently, and was a great success.

All who believe in the Bible, believe that Moses and Elias materialized on the Mount of Transfiguration; they believe also that on many occasions spirits appeared to mortals, and that even Christ himself came to his disciples and was recognized by them. Now if communion with spirits is wrong, why did not Jesus warn his disciples against it? And why did he do that which, if wrong, he would have condemned in others. Will not some of our Christian ministers answer this question?—Two Worlds.

The use of the electro-magnet for indicating the presence of submerged torpedoes or lost anchors has been suggested. The magnet in connection with a delicate strain dynamometer is lowered into the water and excited by a battery. The metal will attract the magnet and the dynamometer will reveal the fact.

There is about \$1,000,000 worth of property in Chicago belonging to churches, none of which pays taxes.

A STEP TOO FAR.

She could figure to a fraction the exact aesthetic action of each prismatically shading down to infinite detail. Her taste was undisputed and twas every where reputed that in color combinations she was never known to fail. She'd expand upon a ribbon all the energy of a Gibbon and to her a simple threading would transform the face of day.

In the art of woman's dressing she was great beyond expressing; but she bought her hub a needle and he infatuated dead away.—Clother and Furnisher.

The debt of the United States, per capita, is \$22.66.

Dolmonico's chef is a valuable being. His work consists in ordering the suppers, formulating the menus, and pronouncing judgment upon dishes served. He samples the soups, sauces and salads, often seasoning them in person. By tasting the most minute particle he can discover exactly the ingredients lacking and the amount needed to insure perfection. His salary is \$500 a year.

Rev. Sam Small is a candidate for the Georgia Legislature on the Prohibition ticket.

A metal has been produced that will melt at a temperature of 130 degrees. It is an alloy of lead, tin, bismuth and cadmium, and in weight, hardness and color resembles type metal. It melts so easily that, placed on a cool part of a stove with a piece of paper under it, it will melt without the paper being scorched.

Good minister, awaiting the appearance of the lady of the house—What is that, my little deau?

Little girl—My apon. I apon't put it in the wash; mammy got it all dirty.

She did?

Yes, sir; she grabbed it up just now to dust off the Bibio—N. Y. Sun.

We should allow no opinion to rest in our mind unless we are certain it is right and not founded in error.

A novel way of raising money to build a church has been adopted by a congregation in an Iowa town. They borrowed a \$10,000 and gave life insurance on a number of members, which is to be applied on the debt as fast as death ensues.

A story comes from China that the people of Soochow are greatly alarmed by atmospheric phenomena. They appear first over rivers and creeks in the form of a black cloud which bears some resemblance to a boat, which gradually becomes a ball of fire, and after a time bursts into a myriad of starry flashes of light that float over the air for a while, to the great terror of the beholders.

The United States Government has paid out in round numbers \$1,000,000,000 in pensions since the beginning of the civil war.

Husband of anthoness—My dear, you are famous now! Your picture in the newspaper.

Anthoness takes one glance and bursts into tears.

Husband—Why, my dear, what is the matter with you?

Anthoness—The horrid things have made me with last year's bonnet on.—N. Y. Sun.

Albion, Calhoun county, Mich.

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"The lame walk—the deaf hear—the blind see."

Dr. Dobson's career has been a wonderful one, and certainly he is richly deserving of all the success that has crowned his work.

Two boys in an office were requested by the boss to ask their respective mothers for a few rags with which to wash the office windows.

The first one on arriving at the office next morning was asked if he had brought the rags. "No," he replied, "mammy says don't wash—so she ain't got none to give 'way."

The other when asked why he had not brought any, replied: "My mam says she needs all the rags she has to wear—so ain't got none to spare."

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MOVEMENTS OF MEDIUMS.

G. W. Kutz, and wife may be addressed during June and July at 406 W. Sixth Ave., Toledo, Kas.

Mrs. E. L. Stevens is open to engagements as a lecturer during the camp meeting season.

Address, Hilldale, Mich.

Mrs. Maggie Stewart, platform, test and clairvoyant medium, 204 East Main street, Piqua, Ohio, can be engaged for the winter months by societies in need of first-class talent. Address as above.

Lyman C. Howes is free for month of June, 1890, engaged for Tuesday, Thursday and Saturday evenings, 8.30 A.M. and 8 P.M. at Casper, Wyo., and for the month of July, 1890, at Cheyenne, Wyo., and for the month of August, 1890, at Cheyenne, Wyo. He is free for the month of September and October, wherever first called, but would prefer engagements in New York, Pennsylvania, New England, Indiana, and Michigan. He is also free to engage January, February, March, April and May, 1891. First call first served. Address Box 379, Fredonia, Chautauqua Co., N. Y.

Mr. E. Cutler, platform, test, medium, and psychometrist reader, of Philadelphia, Pa., is open for engagements for lecturing and organizing lyceums and women's progressive unions to aid the cause. Address Ed. P. T. Pease, 1025 Arch street, Philadelphia, Pa.

Dr. O. P. Pease, 1025 Arch street, Philadelphia, Pa., is open for the month of June, 1890, and for the month of July, 1890, at the Camp Meeting. He is yet free for last two weeks of August.

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